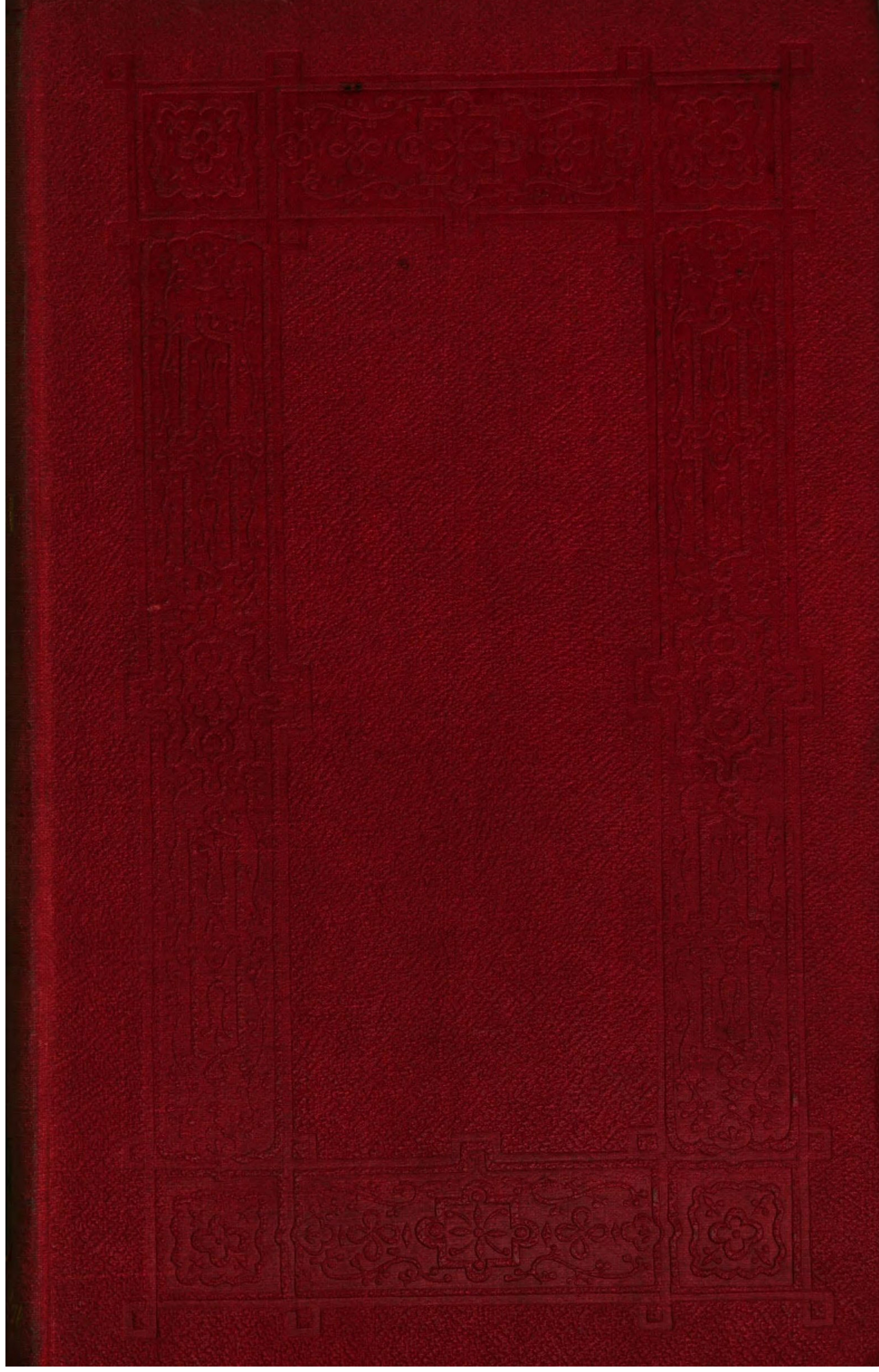




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Goddes, C. A.



PIUS IX.



PIUS THE NINTH;

OR, THE

FIRST YEAR OF HIS PONTIFICATE.

BY

COUNT C. A. DE GODDES DE LIANCOURT,

OF THE PONTIFICAL ACADEMY OF THE
LINCEI, AT ROME,

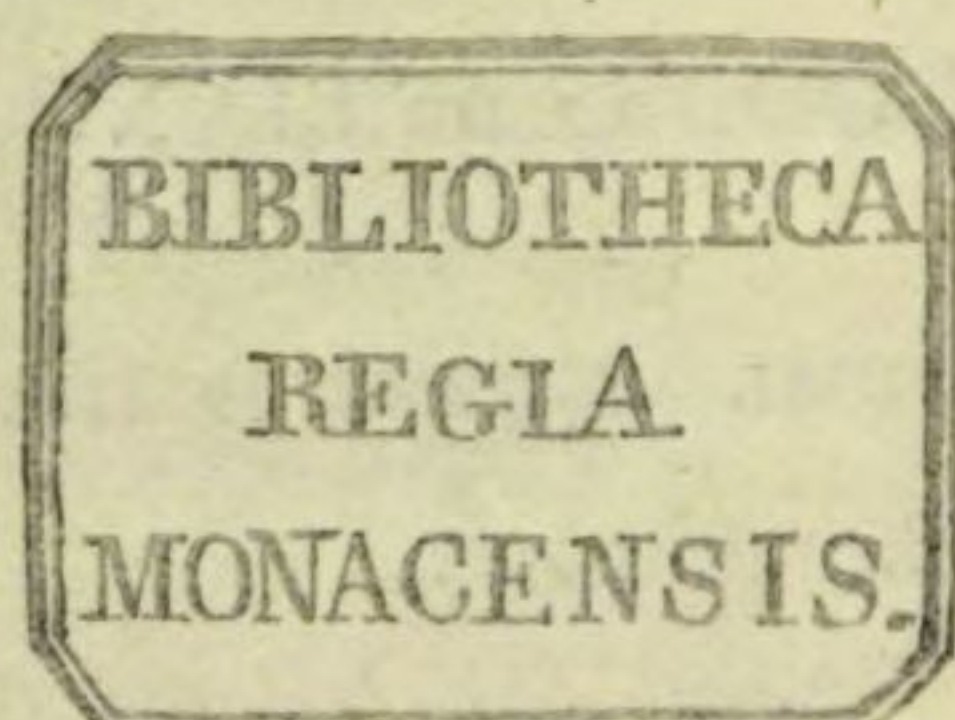
AND

JAMES A. MANNING, Esq.,

OF THE INNER TEMPLE.

Vol. I

LONDON:
THOMAS CAUTLEY NEWBY, PUBLISHER,
72, MORTIMER ST. CAVENDISH Sq.
1847.



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PREFACE.

In casting our eyes over the wide theatre of the world, we behold at least one man whose lofty soul, superior to the hereditary stain of Absolutism, soars high above the shackles of precedent or prejudice, and rending the chains of that despotism in which his predecessors, now silent inhabitants of the tomb, erst revelled, stands forth, the Sovereign of the people's rights—the ruler of a nation's love. But one short year has this man sat in the chair of St. Peter, yet he bears within him the destinies of millions, for God has sent him as an angel of peace upon the land of Italy to herald forth his manifest intention to regenerate the country of the Cæsars.

Pius IX. has accomplished a most wonderful re-

volution through the ascendancy of the Christian religion, and the invincible power of human reason.

Posterity will doubtless dwell with greedy pleasure upon every incident connected with the conquest of Italy by the Emperor Napoleon. The siege of Mantua, the battles of Castiglione, Montenotte, Arcola, and Rivoli, will attest to all generations his unrivalled military genius. Doubtless the placing on the head of the victor of Bassano, the crown of the Lombards, borne by Charlemain, Otho, Barbarossa, Louis of Bavaria, Sigismund, and Charles V. the Emperor of Kings, will reflect eternal honor upon Bonaparte, but glory equally brilliant, more unalloyed, and still more imperishable, surrounds the Vicar of God, who, armed with the olive branch of peace, breaks the yoke of the whole people of kings fallen into slavery.

Pius IX. has ancient Rome with Romulus and Cæsar in the retrospect, he has before him Rome lapsed into poverty and decay; his mission is to recover the glory of the past, and secure it on a more substantial basis for the future; and the civic triumphs of the Minister of God shall yet eclipse the martial deeds of Actium and Pharsalia.

The history of Italy has recommenced after three centuries of silence and oblivion. The genius of its people, which, after the death of Leo X. winged its flight from the land of despotism, has re-descended from Heaven, and with it their prodigies will revive.

The Italians, remembering their origin, will emulate the wonders of Petrarch and Dante, of Raphael, Michael Angelo, and Da Vinci, adding fresh laurels to the land of the Muses, and the cradle of the Arts.

Europe has witnessed the grand event of the 19th Century, and hails with satisfaction, from the Bosphorus to the Thames, every incident connected with the cause. The inward voice of man declares that the people have entered upon a new era, not that of constitutional liberty and peace alone, but one in which religion is about to resolve the most magnificent problems which have ever occupied the mind of man.

In this history we shall retrace every event in the life and reign of Pius IX. It will be a repertory where will be found the origin, and development of numberless facts and incidents of absorbing interest, which cannot fail to accompany the earthly passage of a truly great and extraordinary Sovereign Pontiff.

Were Providence even now to call him from this earth, the unanimous voice of the Christian world would proclaim Pope Pius IX. a great man, a great apostle, a great pacificator ; for in him are essentially combined all those high qualities which reveal the creature of God under the most magnificent aspects.

The Italian, commemorating their origin will enhance the worth of Trenchard and Gordon of England, the chief Angelo, and the French, adding French laurels to the laurels of the Italian, and the laurels of the Anglo.

History has witnessed the grand event of the 19th Century, and holds with satisfaction from the Bosphorus to the Tiber every incident connected with the cause. The inward voice of man declares that the people have entered upon a new era, not that of constitutional liberty and peace alone, but one in which religion is about to resolve the most magnificent problems which have ever occupied the mind of man.

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and Pius IX. and in those who have been his faithful followers and his devoted servants, we find the most perfect example of the Christian life.

INTRODUCTION.

PAPACY has much changed since the day when Constantine gave the Empire and the Emperor as neophytes to christianism. Since then Christians have changed character as well as fortune. The participation of political power with pagans contented them no longer—they determined upon having undivided sway, since God had given them indivisible truth.

The new capital of the world was troubled, but troubled as it was, it was ever the soul of Italy, ready to resume its moral vigour

under the new authority of its Bishop, whose elective unity was a counterpoise to municipal and republican forms.

Rome, Italy, the World, became the three principal objects of the Bishops' thoughts, it was for them to defend the capital, for them to protect Italy and liberty, for them to bless the world, to direct it, and with lofty bearing and elevated soul to interpose between people and kings. In the hour of peril and danger all eyes were turned to Rome upon whom the defence of Italy was imposed as a duty.

It is not then surprising that this forced position obliged the bishops to revolt against Constantinople.

The mad enterprises of the Iconoclast Emperors speedily drove the bishops to a separation and independence.

On the other hand the Kings of Lombardy did not understand that their establishment in Italy depended as much upon a good intelligence with the apostolical Prince, as upon

their sincere adhesion to the catholic faith; thus they became at once the scourge and the scandal of Romanism.

Between the Greek and the Lombard, the Bishop of Rome was constrained to seek beyond Italy for a vigorous arm, a powerful protector; and the race of the Austracian Franks appeared to him best adapted for the shield and buckler he required.

But when the Bishop of Rome thus had recourse to the Franks, his spiritual power was already well consolidated, and confirmed in Italy. His authority was great; he had not fixed his seat in the capitol in vain—He knew his supremacy, he was aware that the bishops of the rising christianity in Africa, in Asia minor, in Syria, and in Gaul had accepted the succession of the priests of Jesus Christ to the Consuls of the republic and the Emperors of Rome.

Nevertheless the assistance of the Franks, joined to the distinguished merit of the bishops, and

the very evident and well ascertained interests of Italy, soon raised the Roman Episcopacy to a theocratical power of an entirely new character. The invincible ascendancy of religion, the empire which its traditions exercised over the mind of man, the political necessity of a general authority was felt by all the bishops of the christian world, and the Popedom was created.

The empire of the Earth submitted to the empire of Heaven. To govern, and instruct became synonymous.

How great are the designs of God! It cannot be doubted that he had long prepared in his eternal counsel, after the first families who were the source of nations, the other families of prelates, endowed with dominant qualities to instruct them “who are the reins by which providence guides a kingdom.”*

They were at the same time invincible sol-

* Bossuet—idea of a special Providence.

diers, inspired legislators, full of wisdom and forethought, they first discovered the evils which menaced empires, and laid the foundation of the world's tranquility.

The characters of sovereign Pontiffs became mighty ; they were compelled to play the part of a second Providence. Catholic enterprises necessarily produced the most violent reaction amongst princes and people, for it became a question of no less importance, than the empire of the world. The priest confounded himself with the temporal prince, and the statesman. Thus he became obliged to insure to the Church a respectable, temporal power.

The history of the Popedom is one of the most interesting subjects which offers itself to the pen of philosophers; it possesses all the rigour of a system, with the profane and exciting interest of the drama.*

The earliest ages of Roman episcopacy up to

* L'Herminier.

the period of Gregory I, are like a progressive introduction which leads us to the first political developments of the moral authority exercised by the Church of Rome over the other churches of christendom. Gregory I, was the initiator of this spiritual grandeur, the foundation of which he laid in the beginning of the seventh Century, in mingling the talent of the statesman with the piety and virtue of the priest. He flattered Phocas notwithstanding the blood which covered the usurpation of Maurice, he felicitated the Franks upon the reign of Brūno, in fact, he sacrificed all to his desire to place Rome on a good understanding with the great powers of the earth.

From Gregory I, to the time of Gregory VII, during four centuries and a half, Papacy was continually laying the foundations of its political power in Italy, as well as spreading its influence in other countries.

Fortune was not always constant to the cause, for on the one side it obtained brilliant

success, on the other most afflicting reverses. Its representatives saw the necessity of serving it by their best talents and virtues, although often on the point of compromising it for ever, by their follies.

By the side of these partial efforts we see the great political powers of the Earth exalting the Papacy to day, and oppressing it to-morrow. The Franks and Charlemagne glorifying it, the Germans and Otho the Great enslaving and sometimes degrading it.

Still the Sovereign Pontiffs of Rome persevered with admirable tenacity in the midst of all these vicissitudes, and appalling conflicts; they even surpassed themselves, resisted their own errors, survived their own excesses—we should imagine that the extravagant conduct of the Romans in the tenth century would have ruined them irretrievably, but we must disabuse our minds upon this subject, they only served to provoke an interior re-action in the minds of the Clergy, of which St. Hildebrand, the

son of the carpenter of Soane, took advantage.—Hildebrand, become rich and powerful, made himself perfect master of ecclesiastical affairs, and held the Popes in subjection. It was he who negociated between the Emperor and the Romans the election of Victor II., under whose pontificate he was sent to France in the quality of Legate. He then drove away Benedict IX., and caused Nicholas II., to be elected in his place, who named him Archdeacon of the Church of Rome. Soon after, under his protection, Alexander II. ascended the papal throne, and his power and influence so increased, that he was elected Pope on the day of the interment of Alexander. The Emperor, Henry IV., confirmed his elevation, and he was ordained Bishop of Rome in the month of June 1073 under the name of Gregory VII.

The new Pope had scarcely mounted the steps of the throne than he conceived the design of rendering himself the temporal as well

as spiritual master of the world, the judge and arbitrator of all civil and ecclesiastical affairs, and the dispenser of kingdoms.

Gregory had terrible obstacles to surmount with the kings of France and England; independently of which he extended his pretensions to Spain, Hungary, Denmark, Poland, Norway and Dalmatia, he had also contentions with the Normans; but he finished by sending Legates into the principal kingdoms of Europe, where they held councils, and established his powerful authority.

Such a being, so full of pretension, must have been formed upon the model of the treatise, true or false, entitled *Dictatus Papæ*. Such a Pope it may be imagined could have no successor capable of sustaining so grand a religious and political character, for he had educated the priesthood in the holiness of Celibacy, had purged the Church of Simony, and had aspired to the empire of the world.

Only one century afterwards appeared Inno-

cent III., who resumed the work of Hildebrand, with a passion if not more profound, at least more turbulent and exciting. This sovereign of Rome, excommunicated by turns both the Kings of France and England; and when he restored Great Britain to King John, he designated it the sacerdotal kingdom. By his councils he organised the Latin Empire which the victory of the French and Venetians had founded at Constantinople; he then established relations with Norway, Denmark and Sweden, strengthened the drooping courage of the Eastern Christians by sending them defenders, and drenched in blood the Albigensian heresy and Languedoc. At last Innocent adopted in the governing principle of his actions, as a maxim "That the Pope, in virtue of the plenitude of his power, might dispense even with rights."

In the first year of the Fourteenth Century Boniface VIII, who affected great airs of sovereignty in default of real majesty, blessed the

world from the top of the capitol; on the celebration of the first jubilee, he gave his benediction in the midst of a kneeling crowd of pilgrims who assembled at Rome from all parts of the world. Five years afterwards he died in madness and despair under the premeditated outrage of the King of France.

Another period opens to Rome after the death of Boniface. The world began to manifest towards the Popedom feelings altogether opposed to those which had hitherto animated it. Princes and people, instead of deferring to the Pope's authority, exhibited a spirit of independence, a desire for separation and schism, entirely despairing for the future of the successors of St. Peter. Each wished to live hereafter by himself and for himself; politics became individual and local; the authority of the Pontiff had so much exalted itself, or affected such exorbitant pretensions, that it finished by appearing either insufficient or fatal.—That which had excited such profound admiration, was now

disdained, or bitterly repulsed. But the Popes well merited this change—did they not desert the City of Rome for seventy two years? and where then was the so much vaunted, so greatly admired—unity of the Church—when two popes appeared upon the throne of St. Peter, at the same time? The church in calling the democratic authority of councils to pronounce upon its monarchical form, cut its own throat. It raised up a power superior to itself; it gave itself masters. Fifty years after the Council of Florence, at the end of this schism, Luther appeared.

1545—1563. With the Council of Trent, there came a complete revolution in the church. This revolution was produced successively by Paul IV, Pius IV, and Gregory XIII. Their fanatical persecutions entirely changed the spirit of the Court of Rome, and the Italian Church. The council substituted one of the strongest and most formidable organisations to the previously relaxed tie's

which united the princes of the church with their numerous *militia*.

Up to that period the Popes had contracted a sort of alliance with the people against their Rulers; they had conquered kings only, for Sovereigns alone had menaced them: they owed their elevation and all their means of resistance to the moral force they opposed to their physical powers, from policy more than from any feeling of gratitude; they considered themselves obliged to develop intellectual power. They created public opinion, they called it into operation, they directed it, they protected letters and philosophy, with a certain liberality; they even permitted philosophers as well as poets, to deviate from the strict line of Orthodoxy—they, in fine, avowed a spirit of liberty, and protected republics. But when a moiety of the church, embracing the standard of reform, severed itself from their yoke, when it turned against the lights it had received, and became intoxicated with

the spirit of liberty, when utterance was given to public opinion, then they were seized with profound terror, and determined upon a change of policy.

Instead of any longer holding the first place in opposition to monarchy, they made common cause with it.

They contracted treaties of alliance, especially with Phillip II, the most politic of kings; they occupied themselves only to enslave mankind, and place it under a yoke hitherto unborne.

The Reformation served the Church of Rome up to a certain point. In France, in Germany, in England, where the two communions found themselves in presence of each other, the example and rivalry of worship contributed to their reciprocal amelioration. Each avoided giving to the other any cause for censure in his social or moral conduct.

The high clergy of Rome participated in another manner in the reform. A great amend-

ment in its manners, a redoubling of its zeal, signalized the new epoch which attached to the Council of Trent. The Pope and his Cardinals from this period were sincerely and constantly animated by the spirit of their religion, their power was infinitely augmented in those countries where they had succeeded in excluding the reform. But the consequences of this power, and the zeal to which it was due, have not perhaps been justly appreciated.

For a period of three centuries, since the Council of Trent up to this day, Papacy has had the greatest difficulties to contend against. Rome lost all power over the half of Europe, and even the political societies which still recognised it, never ceased to attack it. It was reduced to the defensive.

Nothing is more instructive than to study how a colossal power takes time to descend from its apogee, to observe its resistance, and by the side of that resistance, its adversaries.

Others may undertake to show how Rome, once the mistress of human affairs, is now on the defensive ; but this is a task in which we have not engaged.

The complete history of the Pontificate would be a magnificent monument, in which the architect would have to unravel all human records since the destruction of Polytheism.

After the death of Innocent III, Julius II had no thought beyond ensuring to the Church a large temporal estate.

1513. Leo X. afterwards governed the helm of affairs with ease, not unaccompanied with vigour. He said he found the Pontificate feared and respected : it should not decay in his hands.

After him (1523) Julius de Medicis, who bore the name of Clement VII, took the bold resolution to declare himself the adversary of the Spaniards, who had re-established his family at Florence, but whose domination over Italy had sorely vexed him. He must possess a great

mind who can sacrifice the noblest sentiment of gratitude, to the most sacred duties of a Prince—the love of country.*

The efforts of this Pontiff only provoked the pillage of Rome, while he was besieged in the Castle of St. Angelo. From the forum to the Capitol, from the quarter of the Carena to the Campo Martio, from the Theatre of Germanicus, to Adrian's Mole, from Nero's Circus, to the Pantheon of Agrippa, all was pillaged. The magnificent baths and marble palaces were overturned. Those gigantic aqueducts which led the waters to the inhabitants of Rome upon triumphal arches were destroyed; the unmoveable people of Imperial and consular statues were precipitated in the dust by the hands of a drunken soldiery; works of Kings, Consuls, and Cæsars, Egyptian obelisks,

* Note.—Vide Hist. de la Pap. pend. les 13 et 17 siècles, par Ranke 4 vol. 8vo. Voigt. Gregoire VII. Halle. Hurter. Innocent III.

which had cost so much labour, and of which Rome prided itself as the impress of its dominion and duration, became but reminiscences. The barbarians threw a funeral pall upon the empire of the arts and the temple of the world.

Soon after this, in order to escape the imperial yoke, Clement VII entered into an alliance with Francis I, who at the same moment lent his assistance to the Protestants of Germany.

At the same period Henry VIII pronounced the definitive separation of England from the Roman Church, while he continued to hold the title of Defender of the faith.

In 1534 came a popular Pope, Paul III, a Farnese, whose magnificence was welcome to the people. He was a man of great intellectual resources, of indomitable patience, and a superstitious confidence in astrology, which had worked its influence upon his character. With regard to his policy, he desired only that Germany, now ripening into power, should not be entirely subdued. He made vows against the

Electors John Frederic, and against Charles V. he exhorted Francis I. not to abandon the cause of the German reform, so much did he fear imperial preponderance! he showed himself a great partizan for a French Alliance, at the same time that he meditated a coalition against France herself, Switzerland, and Venice. This policy demonstrates that at the period in question, the thoughts of Popes were not exclusively absorbed by Catholic spirituality.

Returning again to Pius IV and Pius V, they were two Pontiffs differing widely in character. The former was full of gentleness and goodness, the friend of peace, who would not hear of war, except alone against the Protestants. He was convinced of the principle, which did honour to his good sense at that period, that "the Popes could no longer maintain their power without the concurrence and authority of Princes."

Pius V., was more austere and obdurate. He acquired great authority in

Spain and Portugal; he united the Venetians and the Spaniards against the Turks, and the glory of Lepanto shed a lustre over the pontificate. He approved all the cruelties and violence of the Duke of Alva, and meditated an expedition against England. This Pope was something of the Saint, the inquisitor and the statesman.

But it was reserved to the country of Montalto, in 1585, to throw the greater number of his pontifical predecessors into the shade.

The fortunes of Sextus V are well known—as well as his tenacity to the promise he made on the day of his coronation, “That while he lived, every criminal should suffer death.” He kept his word, he never pardoned one culprit during his reign—he founded his power upon terror. In five years this extraordinary man attained to a reputation equal to that of Gregory VII, or Innocent III. He governed the Roman state with the greatest ability, and all that the papal administration had produced of

regularity and excellence since the commencement of the sixteenth century was attributed to him. Sextus V conceived the most gigantic projects. He cemented intelligence in the East, with Persia, with several Arab chiefs, and with the Druses. He projected the conquest of Egypt, the junction of the Red Sea to the Mediterranean, and the deliverance of the Holy Sepulchre. Glory was his passion, and all but philosophers will pardon the errors of those who worship it.

Sextus V. closed the Sixteenth Century, commenced by Julius II. Like him, he was a great temporal Pope, and preserved the honour of Roman diplomacy between Elizabeth and Henry IV.

The individuality of the Popes decreased greatly in the Seventeenth Century. The personal grandeur of the elected, offered no recompense during the progress of this decline. It commenced with Paul V., a narrow minded

and obstinate man, and finished with Gregory XVI., who had no pretension to the name of great, like his predecessor of the Sixteenth Century.

Pope Pius IX., has now brought back the Church, by the most admirable revolution, to the time when the Court of Rome derived all its force from public opinion, and will acquire glory from the *Consensus Omnium*. The alliance with the people is re-established. The Pope has brought public opinion into new life again throughout Italy, he directs it with a firm hand and an imperturbable spirit, while he avows that the spirit of liberty and independence are the only guarantees for a peoples' love towards their sovereign.

It was reserved then to Pius IX to open a new era, not only to Christianity, but to the policy of Italy. This great man found the superior qualities of the Italians,—modified no doubt, during so many ages of troubles,

invasions and revolutions without parallel and of every nature, from the first Etruscans, but still unchanged.

Pius IX can alone reorganise the present disjointed state of society. Leaning upon the giant constitutions of England and France, whose political and philosophical union is so mighty and magnificent, his pontificate will add the full measure of his influence to that imposing trinity, which will re-open the book of miracles.

Rome, Albion and Paris now represent the interests of nearly the whole universe; with the union of these three Christian crowns, war, troubles and revolutions must cease for ever.

The cause of constitutional liberty, of moral and intellectual civilization, of true personal and national morality, is assured. Despotism and revolt have arrived at their last gasp; it is impossible for the other European powers to struggle long against their mutual determination to act in concert to ensure the

reign of liberty. Since the great French revolution, Rome, Britain, and France have alone the proud privilege of forming this staple principle of modern society.

Russia, Austria and Prussia are unquestionably states of the highest order, but they have no basis on which to repose their power. In those countries material force alone represents divinity; the future has to decide which of the three is right, monarchy, aristocracy, or democracy. It is a curious spectacle to see such overwhelming physical power allied to so small an amount of moral force. Happily this long connection of particular causes which makes or unmakes empires depends upon the secret orders of Providence, which can alone pronounce its decree.

Russia, Austria, and Prussia, by the union of their cannon and their bayonets may strike a grand blow in a conflict of nations, but they will not be able to resist the power of Rome alone, cognizant of the wants of the age, and

still less the political combination of England and France, and other nations determined upon constitutional liberty, united to the spiritual force of the Pontiff. The accord of moral and spiritual power, combined with the political and social—although these powers are very different in their origin and resources—will exhibit however a great resemblance in their effect.

Rome finds an irresistible force in the law of God; France and England in the law of man. The Bible is the charter of the one; the others have placed their political thrones upon Magna Charta and the Codes of Napoleon. The alliance of these principal elements of Government, by the laws of God and man, cannot fail to produce the extension of public order, equality before the law, peace, respect for property, political freedom, the liberty of the press, the consolidation of domestic happiness, the independence of character, and of

the national honour which distinguish all enlightened people.

Nations thus protected by their institutions, bring a greater weight into the balance than the influence of fleets and armies.

Who is so blind as not to see in these events the intervention of Divine Providence “who,” as Bossuet says, “will not permit states to be beaten about by an eternal tempest.”

At what period of the world could God have sent a regenerator whose presence was more necessary? With few exceptions, thrones are surrounded by precipices, they are without any remedy for past disorders, present embarrassments, or future dangers. Princes, Kings, and republics, ill at ease, dispute to-day the shreds and tatters of a tottering power.

The King of the Christian World never had more abuses to repair, more wounds to heal, more hatreds to extinguish, greater interests to conciliate. Important events appear in the horizon. Who would have imagined that the

middle of the 19th century would have witnessed the people of England excited with the liveliest sympathy for the Pope of Rome?

Literature, science, politics, the diffusion of human knowledge spread themselves over the earth; it remained only to summon the poor to this banquet of civilization, and Providence sent them Pius IX.

Let Whigs, Tories, Radicals, Republicans, and the Gracchi salute him with enthusiasm and confidence upon the evident work of God.

The great legislative tribunals of Paris and London proclaim him the regenerator of the world.

Glory be to Him who holds in his hands the hearts of all nations!

The new alliance is not between the Vatican and the Courts of St. James's and the Tuileries: it is between two hundred millions of people spread over the surface of Europe, Asia, Africa, and America.

What, it may be asked, will be the fate of

Catholicism? It is more than probable that Catholicism will not become the law of all who now live, and still protest; but Rome may spread its empire and its glory by recognising, with all the learning of the age, that *God alone is immutable!*

The time is perhaps near at hand, when the people may incline to the belief that the hour of universal reconciliation has sounded from the clock of ages.

CHAPTER I.

Mauro Capellari—Camaldoli—his works and dissertations—his reputation as a mathematician—the object of Napoleon—his removal to Padua—the deliverance of the Church—his return to Rome—created Cardinal—his election to the Papal dignity under the title of Gregory XVI—Canonization—Succession of the Popes—Letter to the Apostolical Vicars in England—Incidents of his reign—the Pope and the Autocrat—The Pope a good theologian, but bad politician—Cardinal Lambruschini Agent of the tortuous policy of Austria.

BEFORE we commence the history of the truly good Pontiff, who now rises like a brilliant sun upon the throne of St. Peter—before we intro-

duce the great man, whose name alone has produced an excitement, an intensity of interest throughout Europe, as profound as it is unprecedented—before we bring the actions of Pius IX, who so nobly detached himself from the lowering horizon of his epoch, under the consideration of our readers, it will be necessary to turn our eyes to the past, and take a hasty glance at the character and conduct of his predecessor, Gregory XVI.

The late Pope, Mauro Capellari was born the 18th September 1765, at Belluno, in the Venetian States. At an early age he entered the Camaldoli, a branch of the Benedictine order, which, at that period, had monasteries at Rome, Classis, Monte Corona, and Murano.

He was a distinguished scholar, and became Professor of Theology in his order, and published, at Rome, in 1799, a work entitled “The triumph of the Holy See and of the Church against the Attacks of Innovators vanquished with their own armour,” the argu-

ments of which are principally directed against Tamburini, and other Italian innovators.

The author presents his views of the nature of governments in general, and then of the Church. He follows, step by step, the sophisms of the school of which Tamburini was then the leader in Italy. He defends the monarchy of the Church, and vindicates the propriety and utility of the Papal sovereignty by an appeal to reason and facts, which he declares are deduced from the clearest documents of history. He explains the conduct of Gregory XII. at the time of the Council of Constance, and discusses, with great learning, several questions relative to that assembly. He treats at considerable length, the question of the infallibility of the Pope, alleging proofs of this infallibility, and answering objections made against it.*

Father Capellari was one of the first mem-

* The Abbé Baraldi highly commends this work for its depth, solidity and perspicuity.

bers of the Academy of the Catholic religion, instituted by Pope Pius VII. Residing then at Rome, he was a constant attendant at its meetings ; and annually read a dissertation upon some interesting subject connected with the objects of the institution.

In 1801 the theme of his discourse was, that “ the errors which have sometimes accompanied the general consents of mankind on the existence of God, do not weaken the force of the general argument.”

In the following year he undertook to prove that “ the natural law prescribes the rendering to God an interior and exterior worship, which is designated under the name of Religion.”

In 1803, he maintained that “ the Prophecy of Daniel on the seventy weeks, has reference solely to the Messiah.” And in 1804 his discourse was based upon the maxim “ that the Christian Religion ought to be, and essentially is, one in its principles, both of faith and

morals." In all these dissertations the judgment, and piety of the author have been commended, and it is certain that he displayed considerable learning.

When Pius VII., was carried off from Rome, it was observed, that the words of the prophet "strike the shepherd, and the sheep will be dispersed" were fulfilled.

The religious orders, against which the first attacks are ever aimed, suffered the same fate at Rome, and Father Capellari returned to the Venetian States, and rejoined several of his religious brethren in their ancient Monastery of St. Michael, at Murano, near Venice, It is not generally known that during the occupation of Rome by the French, Napoleon caused strict search to be made for Father Capellari, with the view of sending him to Paris to preside over the mathematical department of the Polytechnic school, so high was his reputation as a mathematician ; but he concealed himself from the Emperor's agents. When at Murano, he

taught in the College of which the celebrated Cardinal Zurla was the Rector. It was to the Abbé Traversi that the Camaldolese monks owed their tranquillity in the Island of Murano, although their library had been greatly diminished by revolutionary plunder, and the abstractions in favour of St. Mark, the Academy and the Lyceum, but in 1811 all was taken from them, and sold by public auction. Father Capellari, as an ardent lover of letters, greatly deplored this loss.

In the beginning of 1814, he removed with the members of the College to Padua. It was there he first heard of the deliverance of the Church and of Europe through the gallant achievements of Protestant England and her Allies. The return of the Pope, was to him a subject of joy ; it was, he said, "one of the greatest consolations which God had bestowed on His Church." He felt great interest in the restoration of the Religious Orders ; and envied the lot of those who living in the Ecclesiastical

states, had the prospect of being so soon re-established. His attachment to the Order of St. Romuald, was however soon gratified by the re-union of its scattered members.

Soon after Capellari was recalled to Rome, and appointed, successively, Procurator and Vicar General of the Camaldoli, and Abbot of St Gregory on Monte Celio; after which the Pope nominated him Counsellor of several of the sacred congregations, especially of the Supreme Tribunal, and of the Propaganda.

On the 21st of March, 1825, he was created Cardinal, *in petto*, by Leo XII, and his appointment was gazetted on the 13th of March following. His Holiness in his address to the Consistory spoke of the new Cardinal in the following terms:—

“ Recommended to us by the innocence of his life, and the gravity of his manners; by the extent of his knowledge and his experience in ecclesiastical matters; he has rendered such great and laborious service to the Holy See,

that we have judged it our duty to recompense his diligence, his devotedness, and his zeal, by raising him to the dignity of a Cardinal."

Shortly afterwards Cardinal Capellari was nominated Prefect of the Propaganda—an office so important that *the solicitude of all the churches*, according to the words of St. Paul, appears to be committed to him. It was this appointment which led to the still more eminent dignity to which he was called, and he was elected Sovereign Pontiff on the 2nd of February, 1832, almost at the same moment that a revolution broke out.

In reply to the congratulations of the Vicars Apostolic and their Coadjutors, Gregory XVI wrote the following epistle:—

" TO OUR Venerable Brethren, Thomas,
" Bishop of Europum; Thomas, Bishop of
" Cambysopolis; Peter, Bishop of Sija; James,
" Bishop of Usula; Robert, Bishop of Lyddy;
" Vicars Apostolic, and Coadjutors of the
" Vicars Apostolic in England.

" Pope Gregory XVI,

“ VENERABLE BRETHREN,

“ Health and Apostolical Benediction. Your letter of congratulation on our elevation, without any merit of Ours, to the papal dignity, was very agreeable to Us, Venerable Brethren. But the pleasure We received from your letter was much increased by the prayers whereby according to its terms you, with a devout heart, beseech God to send Us help from His Holy Sanctuary, and to protect us out of His Holy Place. And most pleasing of all to Us, was the declaration, by which you inform Us of your constant attachment to the Holy See, and of your prompt and cheerful submission to Our counsels and decrees. Your correspondence, therefore, could not fail to be in every way agreeable to Us. Would to God that on leaving the house of St. Gregory the Great.* We had borne with

* The monastery of St. Gregory of Monte Celio, of which he had formerly been Abbot.

Us some portion of his sublime virtues. But by the help of God and with your co-operation, We shall never cease to have in our heart, and to cherish with all care, that most holy and most celebrated Pontiff's beloved Apostleship in England. In the meantime, with due commendation of your pastoral ministry, we very affectionately impart to you our Apostolical Benediction, to be communicated also to the Faithful committed to your care.

“ Given at Rome, at St. Mary Mayor's, under the ring of the Fisherman, on the fourteenth day of April, MDCCCXXXI, the first of Our Pontificate.

L+S.

“ Dominicus, Testa.”*

During the course of his pontificate, which lasted fifteen years, two months, and twenty nine days, he had created thirty nine new Bis-

* Laity's Day.

hoprics, an infallible proof that the Christian religion is not on the decrease; and in Great Britain he formed four new Apostolical vicarages which he confided to Bishops *in partibus*.

We read in the foreign journals, that his Holiness Gregory XVI, commenced, and completed five canonizations. The five beatified who were cannonized by him, were St. Alphonsus de Liguori, Bishop of St. Agatha of the Goths, and founder of the Redemptorists, or Liguorians; St. Francis of Jerome, a Jesuit, and Missionary at Naples; St. Pacificus, of St. Severinus; St. John Joseph of the Cross; and St. Veronica de Giuliani. The last three were of the Franciscan Order, and all died during the eighteenth century.

Speaking of the succession of Gregory XVI to the Papal dignity, the Roman writers observed upon the interesting features displayed, "in tracing the long and unbroken line of Christian Pontiffs occupying the same chair; from Gregory XVI to St. Peter,

through Jesus Christ, up to the high priest Aaron, the brother of Moses, and to the patriarchs, and from the latter to Adam," so that as they observe, "the existence of God and the promise of a Redeemer, or the coming of that Redeemer, have ever been professed upon the earth by an authority visibly established by God himself."

The reign of Gregory was marked by many other striking incidents inconnection with the Roman Church. The ancient Church of Africa was securely reinstated in those regions which witnessed the ministry of St. Augustine and the death of the valiant St. Louis. The Chinese empire was once more opened to the Propaganda of the Roman faith, as well as to the missionaries of the reformed churches. In Switzerland, the disputes arising out of the presence of the religious orders of Rome and the property of the convents had reached the height of civil war in which the revolutionary party was defeated, with considerable

loss, under the walls of Lucerne. In Poland the calamities of the Latin Church were aggravated to persecution; and the proudest moment in the reign of Gregory XVI. was that, perhaps, in which, just before his death, the Emperor of Russia stood before him to render an account, to the aged and defenceless Pastor, of the members of his church who had suffered for conscience sake.* The eloquence and energy of the Pope on that occasion have not we hope—in our love for civil and religious liberty,—been without their due reward.

The sovereign Pontiffs of this age however, cannot belong exclusively to the Altar; necessity compels them to be statesmen, otherwise the temporal kingdom which is confided to their charge becomes a rock of contention, the source of all social misfortunes.

Pope Gregory XVI, the learned theologian,

* The persecution of the Basilian Nuns, in Russia, has yet to be explained.

the simple and pious Camaldolese monk, the ornament of his monastery, and the model of his order, knew nothing of politics or matters of state. He had seen the world only through the gratings of his monastery, and had no ideas of liberty beyond the passive obedience of his order, who regarded the slightest resistance as sacrilege, the most trivial offence, as crime. He explained himself naturally, but fatally, upon the justice of the merciless condemnation of his subjects, who demanded constitutional guarantees in 1831.

Can anything be more miserably tenacious in this world than the despot who has faith in despotism, and who believes himself morally compelled to use his power to sustain his doctrines?

Austria, a little more adroit in diplomacy than the Pontiff, played a double game in the affairs of Romagna, through the medium of Cardinal Lambruschini, and encouraged the Pope, as well as lent herself in Rome to the

pitiless and unmerciful policy of Sextus V, without, however, displaying the same courage and candour with which he commenced his reign of terror, while through the papal states, she represented herself as favourable to wise and moderate reforms.

The Italians were now striving against Italy, but they were never destined to be Austrians; and notwithstanding the precautions with which Austria surrounded herself in Italy, we shall hereafter see how steadily she developed her tortuous policy in Italy; we shall find her surprised *flagrante delicto* in her unworthy designs to arrest the progress of political reform, at a moment too when all the united powers of the earth would be insufficient for the accomplishment of an object so treasonable to the rights and liberties of mankind.

The knell of Austria has sounded — its projects of reaction have turned against herself, and when it conspired against unforeseen circumstances, those very circumstances worked her own betrayal.

CHAPTER II.

Death of Gregory XVI—Identification—Exposition
—obsequies and ceremonials—Epitaph—The Mass
of the Cardinals at St. Peter—Procession from
the Quirinal—Discourse of Cardinal Macchi to
the sacred college—The entry of the Cardinals
into the Conclave.

GREGORY XVI. expired on the 2nd of June,
1846.

As the conduct of men in great authority,
and of exalted dignity, in death as well as in
life, has ever been a source of interest to the
world, it may not be amiss to give some account

of the dying moments of the Sovereign Pontiff, whose transcendent position as the head of the Roman Catholic Church, required from him a bright example to the world, at the moment of rendering his soul to God, and his earthly dignity to his successor. In this respect Gregory XVI did not disappoint the expectations which his ascetic life had created.

When he found that life was ebbing fast, he ordered mass to be said in his chamber, and when his attendants, who sought to console him with the hope of a prolonged existence, opposed his wishes, he was compelled to exercise his authority as a temporal Prince in order to obtain the spiritual aid of which he stood in need, and in the absence of the Cardinal Confessor—(Cardinal Bianchi)—whose peculiar province it is to administer the last Sacraments of the Church to the Pope, he peremptorily insisted upon the immediate attendance of the assistant Curate, notwithstanding the fear entertained by the officers of his household, of

the excitement which the intelligence of his alarming illness might create in the Eternal City—saying, “Do you desire that I should appear before God without having taken the bread of life? *Voglio morir da frate, non da Sovrano.* I will die as a brother, and not as a Sovereign.” These words, illustrative of his piety, were almost the last to which he gave utterance; and having received the extreme unction from the assistant Curate of the Pontifical palace, he died in the arms of Cardinal Lambruschini, whose attentions to his Sovereign in his dying moments were most assiduous. Cardinal Bianchi and the other Ecclesiastics who had been summoned, according to the custom on such occasions, arrived only in time to watch over the mortal remains of Gregory XVI.

As soon as Cardinal Sforza, first Dean of St. Mary in Via-Lata, and Chamberlain of the Roman Church, was apprised of the death of the Pontiff, he summoned the tribunal of

the Apostolical Chamber. He then, accompanied by the members, and other officers, proceeded to the Apostolic Palace of the Vatican to identify the remains of the august deceased.

Upon entering the room where the body was laid out, after prostrating himself in prayer, and sprinkling holy water on the couch, his Eminence approached the body at the moment the head of the defunct was uncovered, and placing himself at the foot of the bed, he recited the psalm 'De Profundis,' with the prayer. The notary of the Chamber then read, on his knees, the demand of identification and the return of the Fisherman's Ring, which was made by his Eminence, Monsignor Medici d'Ottojan, Master of the Chamber of the deceased Pontiff.

The Cardinal then passed into one of the great halls of the Pontifical apartment, and ordered the sounding of the great bell of the Capitol, to announce, according to custom, to

the Roman people, a vacancy in the Apostolic See. His Eminence returned to his residence accompanied by the Swiss guard, and received from the sentinels the honors due to his authority during the interregnum.

The ceremony of the 'Exposition' took place on the 2nd of June, when the corpse of His Holiness, Gregory XVI., after having been embalmed and clothed in a white cassock, and a red robe and cap, was exposed on a bed fringed with gold, in the chapel of Sextus IV. in the Vatican, attended by four of the noble guards. During all this ceremony the Penitentiary fathers of the Vatican Basilica repeated prayers commenced from the moment of the Pontiff's decease.

The concourse of people who repaired to the chapel to venerate the remains of the sovereign Pontiff, and pray for the peace of his soul, was immense.

In the evening of the same day the entrails and the heart of the Pope, after having been

solemnly deposited in an urn, were carried, according to custom, to the Church of St. Vincent and St. Anastasius, under the custody of M. Arpi, the private chamberlain of the deceased Pope—Two grooms bearing lighted torches, preceded the carriage on foot.

The obsequies of the Pope lasted nine days, and a statement of the various ceremonies which attended the funeral, as drawn up by a notary appointed to that office, would be more than sufficient to fill a volume.

On the morning of the 12th. June, the grand funeral ceremonies commenced. The Cardinal Barberini officiated as Pontiff. The five absolutions were made by the Cardinal Macchi, sub-deacon of the Sacred College; the Cardinal Lambruschini; the Cardinal Ostini, his Eminence Castracane, and the fifth by the officiating Cardinal.

The Sacred College, the prelacy, the entire body of Diplomats, the military authorities

in full dress, and an immense assemblage of persons of distinction attended the ceremony.

A splendid funeral canopy from the device of the Count V. Vespignani, architect to the Chamberlain's office, rose majestically in the centre of the Basilica. It stood upon a square pedestal, representing three floors; the first formed the sepulchral chamber where the urn, containing the heart and entrails of the Pope, was deposited; the second, a perfect octagon, richly decorated and ornamented with inscriptions; the third, of cylindrical form, contained the statue of religion.

Four grand staircases, consisting of three steps each, led to a landing place in advance all round the pedestal, on a level with the sepulchral chamber, adorned with eight doric columns which formed the four great doors of the monument, disposed in the form of a cross, so that from every side the funeral urn was visible in the centre of the columns. Four triangular frontispieces bore on them the escut-

cheon of the deceased pontiff. A range of lamps, and flaming candelabras, was placed round the sides, corresponding with the illumination of the second rank surrounding the octagon under the third, which served as a glory to the pedestal of the effigy of Religion. Upon the Columns were statues of Justice, Strength, Temperance and Prudence, intended to be emblematical of the virtues which distinguished Gregory XVI in his life. Four magnificent candelabras, whose three branches in form of a cupola were studded with an immense number of lighted tapers, were placed at the angles of the landing places. The urn, deposited in the sepulchral chamber, which is of an antique form, was surmounted with the triple crown of the Sovereign Pontiff upon two richly embroidered cushions.

Among the inscriptions upon the octagon were the following:—

I.

Gregorio. XVI. Pont. Max.

Parenti. Publico

Justa. Funebria

Cum. Lacrimis

II.

Pontifex. Illustrum. Decessorum. Virtutes.

Æmulatus

Christiano. Nomine

In. Dissitas. Orbis. Religiones. Invecto

Ecclesiab. Fines. Longe. Lateque. Propagavit

Intaminatae. Fines. Custos. Et. Vindex

Populis. Ad. Veritatem. Instructis. Confirmatis

Catholicam. Doctrinam. Ubique. Adservit

Cœlestes. Religiones. Sanctorum. Cœlitum. Auxit

III.

Princeps. Providentissimus. Aedificiis. Exstructis

Aquis. Romano. Ausu. Corrivatis. Portubus.

Communitis.

Museis. Omni. Genere. Monumentorum. Institutis

Urbis. Et. Pontificiae. Ditionis

Commoditati. Splendorique. Consultit

Doctrinum. Studia Excitavit

Veteres. Proxit. Artes.

IV.

Pater. Amantissimus
Subditorum. Commodis. Et. Utilitali. Assidue
Intentus
Bonitate. Animi. Et. Dignatione. Benignitatis
Suae.

Potentissimorum. Principum.
Benevolentiam. Sibi. Devinxit.
Omnes. Omnium Hominum. Voluntates
Etiam. Reluctantes. Ad. Romanae. Ecclesiae.
Obsequium. Et. Societatem Adduxcit.

There were also four bas-relief bearing inscriptions. Under that which alludes to the works of Tivoli:—

Catillus. Perforatus.

Under that which records the various museums founded by the late Pope:—

Musea Instituta.

Under the third which mentions the consecration of the high Altar of St. Paul.

Pauli. Altar. Dedicatum.

And under that which referred to the Canonizations.

Caelestes. Honores. Aucti.

On the 14th. of June all the Cardinals went to St. Peter's to hear the mass of the Holy Ghost and a discourse upon the election of a successor to Gregory XVI. In the evening of the same day, the members of the Sacred College assembled in the Church of St. Silvester, the priests of the mission officiating. One of the masters of the ceremonies, bearing the papal cross, approached the altar between two ushers of the red-rod, while the Chaplains of the Pontifical Chapel sung the Hymn: *Veni, Creator Spiritus*. After the first stanza, the Cardinals quitted the Church, and crossed over to the Quirinal, which is contiguous. This place, filled with military, and crowds of spectators,

presented at this time a very animated appearance.

A detachment of dragoons, sword in hand; the Swiss guard, armed with the picturesque halberd of the middle age; and the noble guard, dressed in their brilliant uniforms, opened the procession. The pontifical singing chaplains and the Master of the Ceremonies carrying the cross, follow, the figure of our Saviour looking back, then, escorted by the noble guards and the Swiss, came the Sacred College in the following order:

Five Cardinal Bishops;

Thirty-two Cardinal Priests,

Seven Cardinal Deacons.

M. S. Marini, Governor of Rome, Vice-Chamberlain of the holy Roman Church, and Director-General of the Police, marched, during the ceremony, at the head of the Sacred College, a little on the left of the Cardinal sub-deacon, and a great number of Bishops, followed by their retainers in livery, closed the procession.

The Cardinal Micara, Dean of the Sacred College, the Cardinals Alberghini, Polidori and Gizzi of the Order of Priests, Bernetti of that of Deacons had already entered the Conclave, and notwithstanding their indisposition, three of them waited the arrival of their colleagues at the door.

When the cortege arrived at the Pauline Chapel, they concluded the *Veni, Creator Spiritus* with the orisons, then pronounced the *Extra Omnes*, and the sub-Deacon Cardinal Macchi addressed a short but energetic discourse to the Sacred College upon the importance of giving a good Pastor to the Church, a chief according to the spirit of God, who could conduct the barque of St. Peter to the haven of Heaven although so long tossed about by adverse winds.

After this address, the Apostolical Bulls relative to the Conclave were read. The Cardinals made oath to conform thereto in every particular, as well as the Prefect of the Apostolical

Palaces, the Governor of the Conclave, the perpetual Marshal of the Holy Church, the Guardian of the Conclave; the Auditor-General of the Apostolical Chamber, the Treasurer-General, the patriarchs, the Archbishops, the Bishops assistant at the throne, the Apostolical prothonotaries, the auditors of the rota, the masters of the Sacred Palace, the prelate-clerks of the Chamber, the voters of signature, and finally all those to whom the guard of the towers of the Conclave is confided.

The Conservators, the poor, the chiefs of the quarter of the Roman people, the General Commandant of the Pontifical troops, and the Commandant of the Castle of St. Angelo were also admitted to take the same oath.

The members of the sacred college afterwards betook themselves to the cells which had been prepared for them, and received the homage of the diplomatic body of the prelacy, of the Roman nobility, and all the great personages who were sojourning at Rome. When

the clock of the Quirinal struck eleven and they heard for the third and last time the signal strokes repeated from half-hour to half-hour (three); all strangers withdrew immediately from the Conclave, which was closed on the inside in the presence of the Cardinal chiefs of the order, and on the outside in that of the Marshal.

The 13th June, conformably to the orders of the Cardinal Vicar, they began to recite at every mass the collect *pro eligendo summo Pontifice*, which is repeated during the celebration of every mass during the vacancy of the Holy chair. The Holy Sacrament was exposed in the churches appointed to that office in the same manner as in the ceremony of the prayers of forty hours. All the religious corporations of Rome marched there in procession, with their banners and cross, to adore it morning and evening.

The same day, the secular clergy, represented by the curates and the religious mendicants.

went in procession to the church of the Holy Apostles in the Palace of the Quirinal, a ceremony which they repeated every day until the nomination of the new chief of the church.

— The sacred college, to whom alone belongs the right to elect the chief, is, after the Pope, the most important of the Roman Church. Counsellors of the Sovereign Pontiff, the Cardinals at his death assume the reigns of government, until the day on which they elect a successor to the vicar of Jesus Christ.

CHAPTER III.

The political importance of the Holy See—Does the Pope understand the mystery of the age—Will Rome again become the centre of Italian liberty—The state of Italy at the death of Gregory XVI—*Viva il Re d' Italia*—The Conclave—the Cardinals' cells—Conclavists—Drawing lots—Visit to the Conclave—Order of a Papal election—The *Inclusive* and *Exclusive*—Memorandum of Cardinal de Bernis—The Adoration—The Compromise—Ballot or Scrutiny—The *Accesso*—The Oath—The Schedule—Scrutineers—Infermiers—The golden chalices—The verification of the scrutiny—Nullity of Election—Recognitors or Revisers—The Veto, or Exclusion—*Novenendaili*—The visits of the Ambassadors—Exclusion at the Election of Leo XII.—Count Appony—The Emperor of Austria and the Sacred College—The Duke de Montmorency and the Cardinal Gonsalvi—The dinner of the Cardinals at the Quirinal Palace—Inspection of the different dishes of fish, flesh and fowl—The culinary intrigues of Diplomacy.

BEFORE proceeding further in describing the ceremonies of ancient custom, so rigorously ob-

served in the election of a new Pontiff, it may not be uninteresting to offer a few observations upon the political importance of the Holy See.

In adopting this course, our intention is not to enter into polemical arguments, calculated to create discussion and dissension, but to produce a work which shall faithfully record those events in which Christians of every sect, and of every denomination, must, from the nature of the principles they have imbibed with their early education, take the deepest interest; at the same time it must be borne in mind that the historian is not justified upon the ground of religious or sectarian scruples in deviating from facts, or in glossing over or suppressing those arguments which are relied upon by our Roman Catholic brethren as irresistibly important to the solution of that question in which the lives and liberties of their co-religionists are so intimately connected.

A writer of eminence truly observed, shortly after the death of Gregory XVI, when speak-

ing of the political importance of the Holy See, "that the power of the Sovereign Pontiff lies not in fleets or armies, commerce, nor the arts and sciences, nor rests upon the temporal authority of the Prince; on the contrary, were he deprived of all temporal power, persecuted and reduced to poverty, it is more than probable that he would acquire additional strength by the removal of many of the sources of his weakness, and thus triumph over the insidious designs of his enemies and persecutors."

He then, with an admirable foresight, almost divining that which subsequently occurred, asks, "Is it a matter of slight or trivial importance to the powers of Europe, standing as they do over a mine that is ready to be sprung, whether the new Pope shall fully understand the mystery of this time; shall see the root of his own strength in that popular sentiment which is the source of their weakness; shall be daring enough to unite himself with the popular sentiment, throw off the shackles of court diplo-

macy, and strike up a hearty alliance with those tendencies of the people at once conservative, religious, and eager for human improvement, which will afford such firm standing for the feet of Pontiffs to come?

“When we think of the possibility of such a consummation, how can we help turning our thoughts to Italy, and calling to mind the deep interest which the Austrian ruler over Lombardy has in the nomination of his southern neighbour?

“In that glorious Peninsula every noble heart burns with an inexpressible longing for the restoration of strength and life to the down-trodden Fatherland. Dangerous elements are mixed with this patriotic enthusiasm. But in itself—and apart from the foul mixture—this patriotism is just, and it comes of God. The feelings, the thoughts, the hopes, the just aspirations with which it is united have been too much neglected by the Holy See. The spiritual affairs of the entire world have allowed

but insufficient care to be given to these important affairs nearer home.

“ Once it was said by a German Emperor that a Pope, take him from what faction you will, could not be a Ghibelline. Now the Ghibelline bayonets of Austria maintain the Pope against the rusty muskets of Italian rebels. It is a sad change ; it is a terrible degradation.

“ Rome was once the centre of Italian liberty and independence—now she is the dependent of a Teutonic conqueror, who has made the Po tributary to the Danube, and Milan a colony of Vienna.

“ The Lombard subjects of Austria receive from the foreign invader good order, a regulated police, justice at the hands of unbribed judges, and every species of physical protection—with all this, they are not content ; they sigh for an Italian country. And when they look southward to the Legations, they behold an image of Italian rule, which is as much provocative of rebellion as are the Austrian bayonets. There

they see the laws ill-administered ; a police ill-regulated, crime rife after sunset ; judges accessible to bribes ; and power perverted to the purposes of the unjust. All this they behold flowing from no positive crime, vice, or corruption on the part of the higher ecclesiastics, whose purity is universally acknowledged ; but from a certain inaptness towards civil affairs, which has allowed things to grow to the frightful chaos that we see.

“ At this moment, in the northern states of the Church, every thing is ripe for revolt. The road north of the Holy City is crowded with couriers and soldiers on their way to Ancona, off which an Austrian flotilla has already made its appearance. Nor are these precautions needless. The body of the Holy Pontiff was not cold, when in those parts every trace of political submission or reverence for the Holy See had disappeared. “ A French priest,” says a private letter from Rome, dated four days after the Pope’s decease, “ who returned the day

“ before yesterday from Loretto and Ancona,
“ expressed himself perfectly horrified at the
“ open manner in which all classes expressed
“ themselves to him as to the state of public
“ affairs. Depend upon it, things will not
“ remain quiet here much longer.”

“ Meanwhile what is happening at Turin? A report has gone abroad, probably very much exaggerated, of a difference between the Sardinian Court and that of Austria. The whole disaffected population is inflamed by this good news. They seem to themselves to have at length found a head around which to rally for the re-establishment of Italian independence; so that when the king reviews his troops, they do not affect to contain their enthusiastic delight, but salute him with the ominous cry of “ *Viva il Re d'Italia* ”—“ Long live the King of Italy,”

“ Would to God the Pope now to be elected may, with the knowledge of God's law, in which Gregory was so eminent, possess also

that knowledge of human policy, and the elements of sound statesmanship, which are so indispensable for his calling, when Austria overshadows the Italian Peninsula, and when soldiers at Turin cry "Long live the king of Italy."

"Would to God the ecclesiastics now to be chosen may see that a Pope can never be rightly Ghibelline; that the true heart of Italy is neither Vienna nor Turin, nor Naples, but Rome; that the Eternal City is, not by conquest or the force of arms, or extension of territory, but by natural moral influence, the true centre of Italian unity; that the only wholesome protectors of the Holy See are neither Austrian bayonets, nor French fleets, but the love of the people, to be gained, as it always may be gained, by a liberal, manly, and enlightened policy, suited to the altered circumstances of the time.

"Would to God that the next Pope, and the next, and the next, would earnestly apply them-

selves to setting Italy free from foreign despotism, by setting their own necks free from the thralldom of courts!

“Would to God they would apply themselves to this great task of moulding Italy into one organic whole, making Rome the heart from which the life blood should flow into the extremities of the land!

“‘O Italy!

Gather thy blood into thy heart; repress

The beasts who make their dens thy sacred palaces.’”

Such was the true picture of Italy, such the accurate delineation of the state of society and the feelings of the people in the Pontifical states, such were the almost prophetic aspirations of the writer in the year 1846. Recent events have done honour to his judgment and discrimination. The political importance of Rome, its weight and power in the scale of nations, has already established itself upon the ennobling principles of moral and intellectual force.

To complete the description of those interesting ceremonies attendant upon the order of a Papal election, we shall now proceed to give some account of the conclave :

The Conclave is the place where the Cardinals assemble for the election of a Pope—the name is also given to the assembly of Cardinals who are engaged in the election, who select the place which they think proper, the name not being applicable to any particular locality, although the Vatican, or palace of St. Peter, has for a long time been the chosen spot, and is in fact the best adapted for the purpose by reason of its grandeur and majesty, for the facility of guarding it from interruption, its courts and galleries, the grand square before the palace, and finally for the convenience of the position as regards the adoration of the Pope, a ceremony which is held there after the election ; and as the obsequies of the Pope take place in that Church, it is much more convenient for the Cardinals to pass in procession from the

Church to the palace. Thus the consultation of the Cardinals as to the place of holding the Conclave was a mere matter of form.

In a large chamber of the Vatican are built as many cells as there are Cardinals, the cells are formed of deal planks and each has a partition for the Conclavists, persons appointed to wait upon the Cardinals during the deliberation of the Conclave.

The Cardinals draw lots for the cells, each cell having a corresponding number to that which may be drawn, so that it frequently occurs that Cardinals of different political sentiments are lodged in adjoining cells. There is a narrow passage between each cell, when there are several in the same chamber, or gallery, but the same precautions are observed when the cells are in separate chambers by means of a partition of planks, the open space serving for the Conclavists.

The cells remain during all the nine days destined to the funeral obsequies of the deceased

Pope, during which period the nobility and people of distinction visit the conclave.

The cells are all covered with green camlet or serge, with the exception of those belonging to the Cardinals who were promoted by the deceased Pope, which are of a dark violet; and on the door of each cell are the armorial bearings of its occupant. Between the cells and the windows of the Vatican, there is a long gallery for the accommodation of the conclave, and it is from this gallery that the cells receive light.*

The Conclave being thus opened, the Order of the Papal Election proceeds as follows:

It is known that the Popes are elected by a majority of two-thirds of the votes, excluding that of the candidate. The Sacred College, when complete, is composed of Seventy Cardinals. 1. Six Cardinals, called *Cardinal*

* The same ceremonies are observed whether the Conclave be held at the Vatican or the Quirinal.

Bishops, or *Episcopi Suburbicarii*, that is to say, the Bishops of Veletri, Porto-Santo-Rufino, and Civita-Vecchia, Frascati, Albano and Palestrina and Sabina. Of fifty *Cardinal Priests*, amongst whom are found a number of Archbishops and Bishops of all countries. 3. Of fourteen *Cardinal Deans*. This number of seventy, however, is never completely filled up; there are sometimes from fifty-four to sixty Cardinals—there were sixty in October, 1842. There is nothing to prevent the existence of the greater number. But, habitually, the seventy are never completed. The Cardinal Dean of the Sacred College is the chief of the Order of Bishops. The oldest Cardinal Priest is the chief of the Order of Priests. The oldest Cardinal Dean is the chief of the Order of Deacons.

To judge rightly of the operation of a Conclave, they begin by counting the number of Cardinals, whom health, age and distance may permit to join the Conclave. Then, they try

to discover where the *Inclusive* will be, and how they will be able to secure the *exclusive*.

The *Inclusive* comprehends the number of Cardinals from among whom it is intended to choose the Pope. The *Exclusive* comprehends a sufficient number of votes to prevent the *Inclusive* from being able to carry out its object, by deciding the choice.

Let us suppose that the Conclave is composed of sixty Cardinals. Two thirds of sixty are forty, if to these forty we add one vote, as that of the candidate cannot be counted, the *Inclusive* is formed, and where there is no fear of defection, the nomination is secure. The *Exclusive*, in opposition, must be composed at least of the remaining third of the votes, and to be sure of its calculation, it should have one vote more, because twenty-one can prevent the other thirty-nine from making any nomination. The Italian Cardinals always form the centre of the *Inclusive*. It is among them,

according to their not unreasonable opinion, that the Pope should be found.

Experience proves that this course and this system are of very evident advantage to the glory of the Holy See. Moreover, it appears that the Great Powers can organise this exclusive or opposition party by forming it of their national Cardinals, and the Cardinals under their influence, or altogether free, and those finally who would not proceed immediately to the expression of their sentiments. After this, it is necessary to avoid the inconvenience pointed out by Cardinal de Bernis, who, in a memorandum attached to a despatch addressed to M. de Vergennes, under date of October 1774, said, "The
" Inclusive line excludes no one, and proposes
" whom it pleases; the Exclusive law excludes,
" becomes odious, and is often tricked."

There were formerly three modes of election:
1. The adoration, which was a general agreement to name a candidate on the spot without any opposition, and without scrutiny, of which

we have examples in the election of Pope Gregory XIII and Pope Sixtus V. 2. The Compromise, an example of which occurred in the election of the Frenchman, Pope Clement V. 3. The Ballot, or Scrutiny. This is the ordinary form. There are two scrutinies every day. The first scrutiny is followed by the Accesso, as a matter of course, if the scrutiny be not definitive. When the election is not concluded in the morning, a second scrutiny is proceeded with in the evening, followed by another Accesso.

In order to form to oneself an exact idea of the formalities preparatory to the Scrutiny, according to the regulations of Gregory XV., it should be known that schedules, or printed tickets, are prepared, so that each vote may be given in a uniform manner. In the morning, the Masters of Ceremonies (who have a very important charge at Rome,) warn the Cardinals that it is time to repair to the Holy Chapel, saying, "*ad Capellam Domini.*" Whither the Cardinals

instantly repair. On the first day the Cardinal Decano, or Dean, (the senior of the six Cardinal-Bishops), celebrates the Mass of the Holy Ghost, at which the Cardinals communicate, going to the altar two and two. Each Cardinal wears a long robe of violet serge, a vestment which is peculiar to these Conclavist meetings. On the other days Mass is celebrated by the Sagrista, assisted by two Masters of Ceremonies. The Mass being concluded, a very detailed extract is read from the Bulls of the Ceremonial issued by Pope Gregory XV. Then they place a table before the altar, on which lies the text of the oath (in large letters), which every Cardinal is to take. There are also placed on the table two chalices and two basins, or large cups.

Three Cardinals-Scrutators are chosen by lot, and then three Cardinals-Infirmiers, whose duties will be explained. Every Cardinal is admonished to prepare himself to receive a schedule, and to write his suffrage with his own hand.

Although all the proceedings and the number of votes and the manner in which they are to be given may have been agreed upon beforehand, use is made of this, at the last moment, to secure and sustain the hesitating Cardinals. A check is always to be expected, as a promised vote may be lost, the promise-breaker remaining unknown; and the managers must also be in readiness to profit by a fortunate change if an unexpected vote be received. For the rest, the chiefs of *factions*, that is to say, *parties* have naturally their eyes fixed upon their partisans, and *vice versa*. The greatest politeness, and a feeling of affection and respect reign in all the proceedings of the Conclave. The Scrutators and Infirmiers, as they are chosen by lot, belong to all parties, and must maintain a strict reserve in their conduct.

The schedules are about eight inches long and four broad, and are divided by different parallel lines, forming unequal spaces, each of which has its special purpose. We give an

exact model of these schedules, which are printed for the Conclave.

A. <i>Ego Cardinalis.</i>	
B. Fold	
C. Seal	Seal
D. <i>Eligo in Summum Pontificem</i> <i>Rev. Dom. Meum. D. Cardm.</i>	
E. Seal	Seal
F. Fold	
G. Some number ; a passage from Scripture.	

In the first space, marked A, each Cardinal writes his name after these words—" *Ego Cardinalis.*" The second space, B, is reserved for the first fold of the paper. The third space, C, receives two seals, which fix the fold with soft wax. For these seals it is necessary that the

Cardinals provide themselves with a considerable number of different impressions, which may not be easily recognised, and will securely fasten the first fold. On the fourth space, D, the Cardinal elector writes the name of the Cardinal he elects after these words, "REV. D. MEUM. D. *Cardinalem.*" The fifth space, E, receives two other impressions, to cover the name of the elected; then a fold is made in F. The seventh space, G, contains a number, ninety-five, for instance, or seventeen, or any other, and some words taken from scripture, such as, "*Exurge Domine,*" "*Dominus Dixit;*" "*Dimitte Servum;*" "*Omnia Vanitas,*" &c. Here the paper is folded under, and the last space is left blank. The opposite side of the schedule, or voting paper, is ornamented with two vignettes, to conceal the writing within, and to prevent a penetrating eye from reading, by means of any transparency of the paper, a writing strongly marked by an insecure hand.

The first operations of the Scrutiny consists,

as we before said, in the nomination of three Scrutators, to whom if necessary, are added an equal number of *Infirmiers*, charged to receive the votes of infirm Cardinals, who may be detained in bed, or in their cells. The Cardinal Scrutators and the Cardinal Infirmiers are drawn by lot. It is the youngest Cardinal Dean who draws—from a violet Damask bag, after having shaken and mixed them—the balls whereon are inscribed the names of all the Cardinals present at the Conclave. As soon as the Scrutators and the Infirmiers are named, they take their places before the table on which there is a little box to receive the votes of the infirm cardinals. The votes are introduced by an opening in the middle of the cover of the case in question. The Scrutators open this box, turn it over, showing the inside, and thus prove that it is entirely empty; they then lock it, and return it to the Infirmiers.

The Cardinal Dean first presents himself at the table, and taking a schedule from the first basin,

turns towards one of the other tables ranged round the Chapel, writes his own name there on, folds the voting paper, seals it with the first and second impression, writes the name of the elected, seals with the third and fourth impression, folds again, writes the number and the passage of Scripture which he has selected and makes the final fold. This operation is rapidly executed during the latter days of the Conclave after it has been performed four times a day from the beginning of its session. We should also observe that the Masters of the Ceremonies have previously prepared the papers with soft wax at the points in the spaces C, and E, which are to receive the impressions of the seals. When they leave the chapel and the ballot and *Accesso* have occupied a shorter time than usual, one Cardinal will sometimes say to his neighbours *Adesso, iamo Pratici*, (Now we are getting on). Each Cardinal votes according to his rank, that is to say : first, the Cardinal Bishops, then Cardinal Priests, and lastly

the Cardinal Deans; and when each has written his suffrage, the *Decano* takes his between two fingers only, holds it up so that it may be seen by all; turns towards the altar, kneels, says a short prayer, and after rising pronounces the oath, inscribed in large black letters, on the table before the altar. This oath is as follows:—

“ Testor Christum Dominum qui me iudicaturus est, eligere quem secundum Deum, iudico eligi debere; et quod idam in accessu præstabo.”

I call God, who will be my judge, to witness, that I elect him whom I believe in God ought to be elected, which I will also do in the *accessu*.

The oath being pronounced, he lays the schedule on the patena of one of the chalices, and returns to his place. Immediately after the Deacons, the Cardinals Infirmiers, although their rank may not perhaps call them, take their suffrages to the Altar, and go through

same ceremony. Then they go out, that they may the sooner return with the suffrages of the sick. After the Infirmier, each Cardinal approaches the Altar in the order of his rank, and deposits his vote.

Sometimes a Cardinal, who is present, may be unable, from infirmity, to rise and go to the table write to his vote, hold it in the air with two fingers, and bear it to the Altar. In such a case the last-drawn scrutator approaches, presents him his prepared schedule, receives the written suffrage, folded and sealed, hears the oath, and returns with the schedule, when after raising it in the air he deposits it in the chalice, where it is united with the other votes.

The Cardinals Infirmiers who vote next after the Deacons, having repaired to the cell of one of their infirm colleagues, present him with a prepared schedule, and a copy of the oath. The sick Cardinal writes, folds, and seals his voting paper, and with the

assistance of the Infirmiers, who must always be present, he goes through the same form as the Cardinals in the chapel have previously observed. If it should happen that a sick Cardinal cannot write, he is permitted to borrow the aid of another at his choice, the chosen party pledging himself religiously to keep the secret of the vote. The box being brought back to the chapel is opened by the scrutators, who ascertain that there are as many votes as there are infirm Cardinals. This recognition made, they place the schedules of the infirm, one by one in the chalice.

The first Cardinal scrutator then shakes the votes in the chalice, covered with the patena, and draws them out one after the other, counting them in order to place them in the second chalice. If the number of the schedules should not correspond with the number of the Cardinals voting, all the papers are immediately burned without further ceremony. At the election of Leo XII. some days after

the opening of the conclave, forty nine Cardinals were present ; of course forty nine schedules should have been found. If the number of schedules equal that of the voters, the opening of the scrutiny proceeds.

The first Scrutator draws a paper from the chalice, opens it at the middle by breaking the seals C, to uncover the space D, where the name of the elected is written ; reads the name to himself and takes a note of it ; passes the paper thus opened to the second Scrutator, who also takes down the name. It is only the third Scrutator who pronounces the name aloud ; at the same moment, every Cardinal, being provided beforehand with a printed sheet containing the names of all the Cardinals composing the sacred College, absent or present, without exception, marks, as the name is pronounced, the vote he has obtained. The opening of every schedule drawn from the second chalice is accompanied and followed by the same formalities as the first. If it should

happen in opening the ballot that the first Scrutator should find two votes folded together and united in the middle, in such a way that it may be presumed they both belong to one voter, they are considered only as one suffrage, when they are both in favour of the same person; but if they contain two distinct names, the votes are both null and void. This discovery does not affect the validity of the rest of the ballot—which is as regular as if the circumstance of the two papers had not occurred. As soon as the last Scrutator has read a schedule aloud, he threads it with a needle filled with silk thread by the space D, where the word *Eligo* is printed, knots the two ends of the thread, and deposits the packet in the second golden chalice, which received the first votes, on the table before the altar. If in the first publication a number of votes in favour of any one person, be equal to two thirds of the number of Cardinals present at the Conclave,

the Pope is canonically elected. In that case all is concluded by an exact verification of the schedules by each of the Scrutators, who tests the seals, number, and device, so that by another formality, which is described below, the election is completed. If one name does not obtain two-thirds of the votes, the Conclave passes to the *Accesso*, a ceremony which is resorted to whenever the ballot leads to no definitive result. When the *accesso* is announced, every Cardinal immediately proceeds to take from the second basin one of the distinct schedules prepared for the *accesso*, in which the word *accedo* is instituted for *Eligo*, "I elect." In other respects, the form of the votes is the same, as in the scrutiny, and presents the same subdivisions. At the end of the words *Accedo Reverendissimo Dom. meum. D. Cardinalem*, the elector writes the name of the Cardinal to whom he accedes, taking care to name some other than the one he chose at the scrutiny, which is of strict obligation, and to

abstain also from naming any Cardinal who has not at least had one vote before the *accesso*. If the voter absolutely desires to have no other elected than he to whom he has already given his suffrage, he adds to the word *accedo* that of *nemini*, "I accede to no one," and folds his *billet* as in the former case. It is evident that the *accesso* is a sort of balloting in another form ; all that is practised before in the regular ballot, and the declaration of the scrutiny, the visits to the infirm, &c. are repeated in the *accesso*, except the oath, which is not renewed.

The schedules being drawn from the chalice, the votes of the *accesso* being noted and published as before observed, the suffrages given by the two votes are counted and brought together for each candidate.

If the votes of the scrutiny, united to those of the *accesso*, in favour of one Cardinal, be equal in number to two-thirds, then the first scrutator, under the inspection of his colleagues, examines the validity of the schedule

of the *accesso*. Taking the threaded packet of the scrutiny, he tests the seals, the numbers, and the devices of the schedules that it contains, and their identity is acknowledged by him; he then passes the papers to the second scrutator, who does the same, and then the third scrutator, commences the third verification. The name of the elected also forms the subject of a rigorous examination, especially if there be two Cardinals of the same name—two Barberini, two Borghese, two Ruffo, two Doria, &c. The vote is null if it be applied both in the scrutiny and the *accesso* to the same person; if it be different, and consequently available, the third scrutator proclaims aloud the name of the elected, and declares the seal, the number, and the device of each elector. He then registers his declaration. They then proceed to the enumeration of the suffrages by the two modes, that of the *scrutiny* and that of the *accesso*. If the same Cardinal have not obtained in the united votes the number prescribed, that

is, two-thirds, exclusive of his own, all that has been done is considered as nothing, and the work of election begins over again, but if the examination of the scrutiny and the *accesso* together give the two-thirds, without the vote of the elected, then the Pope is elected, and the election is canonically effected. In this case three Cardinal Deacons, chosen by lot, are immediately invested with the functions of Recognitors or Revisers; and it devolves upon them finally to verify the operation of the Scrutators.

Everything being found regular, the election is announced and the schedules are all burnt, as they were after the scrutiny, and at the *accesso* when the number had not been in favour of any candidate.

Immediately after an acknowledged election, the youngest of the Cardinal Deacons rings a little bell, to summon the Masters of Ceremonies, and the Secretary of the Sacred College. The Chapel is closed. The Cardinal Deacons, and the Cardinal Chamberlain-

if neither of them be the Pope elect—advance together towards the Cardinal named, who, for a long period, has always been one of the Cardinals present at the Conclave, and they ask if he accept his election.

France, Spain and Austria, independently of their calculations of the *exclusive* and *inclusive*, claim a distinct right of Veto apart; that is, where the votes appear to be directed towards a candidate who is not agreeable to one of these Courts, each of them exercises the right to exclude a Candidate, but one only, who may be near having two-thirds of the required votes, provided always, that the veto be put in before he is absolutely elected. The veto is pronounced upon a probability which appears well founded, and to be dreaded, and not upon a certainty. The exclusion of this sort, which at Rome is not considered as a positive right, being once employed by one of the above named powers, that Power must accept the choice which follows, unless another privileged

Court should also give in its exclusion, but then the latter may sometimes be found to bear upon a candidate not objectionable to the other two courts.

It is seldom that the motives of objection are identical in the three Courts. It may be remarked that, although the custom prevails the right of exclusion is strongly contested at Rome.

During the "Novendiali," the foreign Ambassadors and Ministers visit the Cardinals in their General Assembly, over which the Cardinal Dean presides. At the Election of Leo XII, in 1823, the Duke de Laval Montmorency, Ambassador of France, performed this ceremony on the 29th. of August and delivered an address, in which he expressed "the deep regret which the death of the Pope would cause to his king, the eldest son of the Church, and stated that the French Cardinals were on their way to join the conclave."

At this audience the heads of the orders occupied no distinct place ; the Cardinals were

classed, each in one or other of the three orders Bishops, Priests, and Deacons, and according to their seniority.

The Cardinal Dean replied to the Ambassador to the effect, that the Sacred College in its grief experienced true consolation from his anticipating assurances of the sentiments of his most Christian Majesty Louis XVIII. He eulogised the party of the House of Bourbon and its constant attachment to the Holy See, as well as its efforts against the impiety of the French philosophy. The Dean spoke with admiration of the King's magnanimity in his enterprise to save a Prince of his blood from cruel enemies—of the glory of his armies restoring, in the Peninsula, religion on the altar, and monarchy on the throne. The Cardinal concluded by some flattering words on the religious and political principles, and on the family name of the King's Ambassador.

At that election it was agreed that the Conclave should not take place at the Vatican, but

at the Quirinal, in the long wing of the Palace which fronts the beautiful street leading to the Porta Pia. For this purpose the street was barricaded on the south, and on the other side towards the Four Fountains on the north. As to the interior of the Conclave it was settled that the wall surrounding the Popes' garden should be its boundary, and that the enjoyment of the garden should be interdicted to all persons connected with the Conclave, even the Cardinals themselves, in order to follow out rigidly the intentions of the Pontiffs, who were desirous to render the Conclave as inconvenient as possible, in order to hasten the election.

On the 2nd. of September the Cardinals entered on the Conclave. The Ambassadors visited them one after the other in their little cells, and on this occasion occurred an instance of the exercise of the Veto or Exclusion.

Cardinal Albani, Ambassador (within the Conclave) from the Emperor of Austria, exercised the right of exclusion against Cardinal

Sévérioli. The greater number of Italians it was said, inclined to Cardinal Sévérioli. It was pretended that he was acquainted with the plans and intrigues of the Court of Vienna. He had resided there as Nuncio, but the duty of a Pope is quite different from that of a Nuncio. On the 21st of September, Austria excluded this Cardinal, because he had twenty-six votes on the morning of that day, and there was reason to believe that at the evening election he would obtain a sufficient increase to ensure his nomination—which, considering the number of Cardinals then present, was thirty-three, forming two-thirds of the votes, without reckoning that of the Candidate, who cannot vote for himself; indeed, when it is acknowledged that a Candidate has the requisite two-thirds of the votes the voting-papers are opened, in order to ascertain whether he has or has not voted for himself. But it has never appeared that any such vote has been given.

Before the Scrutiny on the evening of the 21st, there was a meeting of the opposition attended by the Cardinals Albani, Fabrice, Ruffo, Solaro, and Haeffelin. It was their opinion that not a moment should be lost in declaring Sévéroli's exclusion in the name of Austria. At the moment when the Cardinals began to sign their schedules, Cardinal Albani sent in the following note :

“ In my quality of Ambassador extraordinary of Austria at the Sacred College assembled in Conclave, which quality has been notified to your Eminences, and brought to your knowledge, as well by means of the letter addressed to you by his Majesty the Emperor and King, as by the declaration made to your Eminences by the Imperial and Royal Ambassador of Austria, and further, in virtue of the instructions which I have received I fulfil the unpleasing duty of declaring that the Imperial and Royal Court of Vienna will not accept for

Sovereign Pontiff his Eminence the Cardinal Sévéroli, and gives him a formal exclusion, this 21st. day of September 1823.

(signed) "ALBANI."

The immediate effect of this veto was to exasperate almost all the Sacred College, and especially the Italian party. Cardinal Castiglioni felt its ill effects; and instead of seventeen votes which he had had in the morning, he had only eight that evening at the scrutiny, and two at the *accesso*. The French Cardinals represented the matter to the Ambassador. They remarked that on the evening of the 21st, Della Somaglia had had eight votes, Arezzo seven, Della Genga seven, Sévéroli eight; the other votes were divided as by chance. Motives of delicacy, which the Ambassador was more capable than any other man of appreciating, and the extreme rigour of the surveillance they were under, prevented their French Eminences from essaying to transmit the daily

result of the Scrutiny. Their Eminences, Cardinals de Clermont Tonnerre and de la Fare, had, up to this time, perseveringly tried to support the party of Cardinal Castiglioni, and even to make it prosper; but they had strong repugnances to overcome. It was the same with respect to the Cardinal Dean, Della Somaglia. Both had been specially recommended by the King and his minister; but after this indication, the matter was left, generally, to the zeal of their Eminences of France, to their prudence, and to what they might learn in the Conclave. Nevertheless, many Cardinals treated Albani with severity. Perhaps the terms of his declaration might have been more moderate. They went so far as even to deny the personal right of the Cardinal to pronounce the exclusive; and contended that the right could only be acknowledged in M. Appony. His Excellency, therefore, who could not doubt the authenticity of the instructions given to Albani, thought fit to address the Sacred College on the 24th instant, in the following note :

“ The undersigned learns that there are cir-
“ culating in Rome, rumours injurious to his
“ Eminence the Cardinal Albani. He has been
“ sufficiently accredited to the Sacred College,
“ as well by his letters of condolence from his
“ Majesty the Emperor of Austria, as by his
“ letter of credence, which the undersigned had
“ the honour to transmit to this august assembly,
“ which has itself given a political recognition
“ to Cardinal Albani in the character that his
“ Majesty the Emperor and King of Austria
“ has thought fit to confer upon him.

“ These circumstances will make apparent the
“ inconsistency of these rumours, the object of
“ which is to make it supposed that Cardinal
“ Albani in the notifications and declarations
“ which he has had to make to the Sacred Col-
“ lege was acting against his instructions.
“ Desirous to prevent the sinister impression
“ which the circulation of such ill-founded re-
“ ports may occasion, the undersigned who is
“ acquainted with the instructions given to his

“ Eminence the Cardinal Albani by the Court
“ of Vienna (these instructions being common
“ to him with the Cardinal) would think he
“ failed in his duty to a colleague so respected,
“ and so above all exception, by the character
“ with which he is invested, if he were not to
“ make known here, once for all, that the decla-
“ rations and notifications which Cardinal Al-
“ bani has made in the Emperor’s name to the
“ Sacred College, are conformable to the in-
“ structions of his Majesty ; and that in conse-
“ quence the undersigned does not hesitate to
“ give them his entire and perfect adhesion in
“ his quality of Ambassador Extraordinary
“ from his Majesty the Emperor of Austria to
“ the Holy See. His Eminence Cardinal So-
“ maglia will easily appreciate the motives
“ which induce the Ambassador to do himself
“ the honor of entering, in the presence of his
“ Eminence, into these details. For the rest,
“ requesting M. Cardinal Dean to communicate
“ the present affair to the Sacred College, he

“ has the honor to offer his Eminence the assurance of his very high consideration.

(signed) “ APPONY.”

Rome 24th. Sept. 1823.

This notification did not diminish the symptoms of discontent in the Italian party. Under these circumstances, the French Ambassador thought it expedient to make known to the French Cardinals the new instructions he had received from Paris on the 13th. September.

At that time the course which events were taking was not even suspected.

The instructions were as follows:

“ It appears that Austria has desired to secure the election of a Pope whose politics should resemble those which Cardinal Consalvi induced the late Pope to follow. The Zelanti, the Italian party, are too Italian for her. That is because Austria dreads that party more than the rigidity of principles, from

“ which it does not appear that she has anything
“ to dread.

“ We on the contrary desire a member of
“ the moderate Italian party, likely to be wel-
“ comed by all parties. All that we shall ask
“ of him is, that he will not interfere in our
“ ecclesiastical affairs; but we have no parti-
“ cular policy to exact from him. It signifies
“ little to us whether the administration of
“ Cardinal Consalvi be preserved, or modified;
“ provided always that these be not brought
“ about, through any excess of rigour; such an
“ explosion as might furnish Austria with a
“ pretext for bringing in her troops and inter-
“ fering in the matter.

“ Thus M. the Duke, you are thoroughly
“ instructed in the views of the King's Govern-
“ ment in the great business with which you
“ are charged. It relies with confidence on
“ your zeal and prudence.”

In communicating these instructions to the

Cardinals, the Ambassador added the following reflections :

“ I call the serious attention of your Emin-
“ ences to this part of my instructions. These
“ are the positive orders of his Majesty for my
“ instruction, transmitted by the organ of his
“ Minister M. de Chateaubriand. I ask you,
“ is it possible, after these orders, to entertain a
“ reasonable hope of effecting our object by
“ means of Cardinal Consalvi?

“ I am not ignorant of all that he may have
“ said to you concerning his prejudices against
“ the Italian party, or his fears of reaction
“ against all that was done under the two last
“ pontificates ; what he may say to you in favor
“ of Cardinal Arezzo and, perhaps, of Bertez-
“ zoli : what he has told you, he has told me ;
“ and has repeated it many times. Be assured
“ that he does not wish for the Cardinal Dean
“ nor Castiglioni ; he would, if need were, cre-
“ ate obstacles to the success of either.

“ I understand Cardinal Consalvi, I know him thoroughly. He really loves France, and he does not love Austria; but he best loves his own work, the fruit of twenty-four years’ labour, power, and even glory. I acknowledge his talents, the purity of his views, the services he has rendered to us, and those he is still willing to render us. Personally, I congratulate myself on his proceedings and his friendship, and he is no doubt the man I like best of any in Rome; but unfortunately, by the complication of affairs, his interests are not ours in this great crisis.

“ I ask your Eminences why not attempt to approach the moderate *Zelanti*, who ought to be our friends?

“ It would be necessary to address to them the extract which I also enclose from these instructions. It is for this reason that I offer it with confidence to your Eminences in the hope that you would deign to make use of it. We do not desire to use our influence to in-

“duce the Sacred College to make sacrifices to
“our interest. We ask that there be raised to
“the Pontifical Throne a person distinguished
“for his piety and virtue. We ask that he
“may be moderate and conciliating enough to
“judge of the policy of governments. We do
“not ask for a Cardinal particularly devoted to
“France ; we only wish him not to be the ser-
“vant of any great Power, for we are more
“interested than any Italian can be in the
“complete independence of the Holy See.”

The French Cardinals wished to know what they might hope to obtain from the Spanish Cardinal Bardaxi de Azara. M. de Montmorency replied : “With respect to Spain, M. de
“Vargas, the Minister of the Catholic King,
“who had promised me his Spanish Cardinal
“in favor of Castiglioni, has withdrawn his en-
“gagement. He desired Sévéroli and still
“more Gregorio. Vargas is a bar of iron, as
“almost every Spanish Minister has proved,

“ with whom I have had any dealings, during
“ the last seven years.”

From the 21st to the 28th of September, other Cardinals opposed to the foreign powers appeared to govern the election. Cardinal Castiglioni had not lost credit with any one ; but the favor of foreigners, apparently ill appreciated, did him injury. On the evening of the 21st he had no more than eight votes. The Italian *inclusive* were skilful. On the 27th of September, though that party had prevented a choice indicated by the excluded Cardinal Sévéroli, to whom by a prudent compromise the party had nobly deferred the right of naming the Cardinal who should succeed him (he had named Della Genga) they only gave to Della Genga twelve votes in the morning and thirteen in the evening. The *Exclusive* slept in peace ; but the *Inclusive* allowed itself no repose. It laboured through the night ; counted thirty-three votes ; solicited that of Cardinal de Clare-

mont Tonnere, who detached himself from the *Exclusive*, and it obtained on the following day, quite unexpectedly, the thirty-four votes which nominated Cardinal Della Genga. The *Exclusive* having, without knowing it, lost a French vote, kept only eight votes faithful to Cardinal Castiglioni; the others were lost. The faithful votes were not, perhaps, absolutely opposed to Della Genga, a prelate of such great merit; but overcome by the reputation for rectitude of Cardinal Castiglioni, they acted, although composed of diverse elements, upon that sentiment of consistency which is the absolute rule when a promise has been freely given. The Austrians especially remained immovable — They were right—never could opposition allege a more honorable excuse. Cardinal Consalvi a great statesman, who had so long directed the affairs of Rome, was one of those who gave their suffrages to Cardinal Castiglioni. This was almost the first time that there had not been a unanimous Conclave, for they are al-

ways unanimous, even after long debates, and no one wishes to remain dissentient where there are no exclusions, and the election of a particular Candidate appears certain and a nomination secured. Louis XVIII. had not ordered a formal veto in the name of France, and the minister of Spain, the Chevalier D'Argas, would not have had strength enough to make his veto highly respected. Besides he belonged to the party of the *Zelanti*; and appeared to partake the opinion of Cardinal de Bernis relative to the Exclusive.

One of the most curious scenes which occurs durring the sitting of the Conclave, is the arrival of the Cardinals' dinners at the Palace of the Quirinal. Each dinner is brought in procession through the streets of Rome. The state carriage of the Cardinal takes the lead, followed by the officers of his palace, in their state liveries, more or less numerous according to the rank and fortune of his Eminence. These persons are followed by a gilt litter

carried by two servants, which is magnificently ornamented, and bears a basket decorated with the arms of the Cardinal to whom it belongs, containing the dishes destined for his repast. The private carriages follow in this procession which starts every day in the same manner from the Palace of each Cardinal Elector to the great court of the Palace of Monte Cavallo. On its arrival in the court, where a temporary hall is erected with planks, covered with tapistry, a Bishop, especially appointed for the service, proceeds to the inspection of the viands, carrying his investigation so far as to examine into the bodies of the fowls, the insides of the fish, and the bottoms of the vegetable dishes. This search, as severe as that to which strangers are subjected from the Custom-house officers on the French frontiers, is instituted with the view of preventing any correspondence, or external influence in the deliberations of the Conclave. The object, however, is not always attained, for diplomacy

slides into every hole and corner. When this visit is finished, the Bishop delivers the dishes to a subaltern officer, who places them in one of the towers of the Conclave, whence they are drawn up by a machine, and received by the conclavists, who carry them to the different cells of their Cardinal masters. The duty of the conclavist is to wait upon the Cardinal and to keep his cell clean during the duration of the Conclave. It is an office in great request at this period, independently of the excitement consequent upon the election, and the knowledge they acquire of the deliberations of the Cardinals. As soon as the election is determined, the new Pope distributes to each conclavist a sum of three or four hundred Roman pounds, an amount which is, however, well earned by the irksome imprisonment to which they are subjected during the whole sitting of the Conclave.

CHAPTER IV.

Gregory XVI. and the Egyptian Areopagite—The part of a modern Pope—Eugenius III. and St. Bernard—Deplorable Administration of the Legations—Despair of the Patriots—Fifty-one Cardinals cloistered in the Quirinal—Sombre aspect of Rome—Auguries—Candidates at the Conclave—Divisions amongst the Conclavists—*Exclusion* abolished—Election of the Pope—Enthusiasm of the People—The falling of the stone from the window of the Conclave—Appearance of the Camerlengo—His Address—Proclamation of Pius IX.—The Pope and the Sacred College at the Balcony—Deep emotion of the new Pontiff—Acceptation of the Tiara—Monseigneur de Ligne—Investiture of the Pope—First obedience or adoration—The Fisherman's Ring—Competition of the Cardinals in Conclave—Scrutinies, and the last *Accesso*—Pontifical Benediction—Procession to St. Peter's—The Pope at the Altar—Solemn Benediction.

POPE GREGORY XVI. is now the property of history; he belongs to the tribunal which judges the characters of Kings.

That tribunal, terrible because incorruptible, is presided over by Fame, and its judgments, traced in ineffacable letters, will be read by posterity in the records of the future.

“Whomsoever thou art,” said the Egyptian Areopagite, “render an account to thy country of thy actions. How hast thou employed the time of thy life? The law interrogates thee; thy country listens; truth judges thee.”

Then the dead appeared, without rank, without power, in its utter helplessness, escorted only by the memory of its virtues or its vices. What an imposing spectacle to the parents, friends, and citizens of every class assembled round the tomb of a father, mother, brother or husband, where the stern magistrate delivers judgment on the dead, as a lesson to the living. Such an imposing ceremony must have inspired a grave nation like the Egyptians with profound ideas of religion and morality.

Gregory XVI. appears at this moment, as the princes of Egypt in the days of yore, be-

fore this redoubtable living tribunal, but his life is connected with events so serious, his virtues and defects had consequences so important and extended, the sphere in which God had placed him was so lofty, that it is scarcely within the power of humanity to pronounce, without a tinge of passion or prejudice, upon the actions of his life, or the way he employed the time which was accorded him. In order to form a judgment upon the conduct of kings, long study, great research, and deep penetration are indispensable ; for their existence affects all that is vital in a nation. Providence will aid us greatly even by the choice to which it may incline in its impenetrable counsel. The successor, who may be designed by Providence, to the departed Sovereign, will serve as a touchstone to historians. If it were permitted to us to anticipate the future by the appreciation of the state of society, such as our eyes behold it in its self-inflicting agitations, we might say with some confidence that the choice of Provi-

dence under existing circumstances, should be a man endowed with an iron will, an inflexible justice, of an austere life, the terror of the wicked and the law breakers, immovable in the accomplishment of his designs; whose policy should be "to approve of nothing but what can stand upright without help. A man clothed in purple, seated in state, and girt with the two-edged sword of God's awful authority, and that he beareth not the sword in vain, a Pope who knows how to enforce justice and to make his power a terror to the wrong doer."

When the Cardinals and Bishops of the Roman Church in a time of trouble and threatened convulsions, chose a poor Cistercian monk for Pope, under the name of Eugenius III., St. Bernard wrote to them to say what they had done was either "a madness or a miracle—clearly one of the two, *Ridiculum an miraculum?*" *Plane unum horum.* In the present case, there is nothing to suggest to the mind the former alternative, but in the circum-

stances under which the choice will be made, there is everything to induce us to wish for the latter. The *ridiculum* being quite out of the question, we shall look anxiously in what is to come for some evidence of the *miraculum*.

It is not every one, however respectable, learned, and pious, that is fit at the present time to be ruler over the church. Great events are at hand, or rather are within our hands at this very moment, and we need a Pontiff every way miraculous to guide the barque of Peter through the tempests that threaten it.

Towards the end of the Pontificate of Gregory XVI., the Legations were in a permanent state of semi-insurrection; and no one was ignorant that the condition of the population was such, that they would no longer listen to the advisers of that moderation of which the government afforded them so slight an example. The Provinces—styled Legations—wretchedly governed by men who resisted every legitimate

appeal, and endeavoured to drown the voice of the people by additional severities, formed the greatest obstacles in the whole Peninsula to any attempt at amelioration. Vainly did men of wisdom and moderation implore a cessation of violence ; and exert their best endeavours, in concert with the government, for the purpose of procuring legal and peaceable reforms. To all their exhortations, they received for answer—" Look at the Legations !" Every effort to bring about a reconciliation between the Government and the people, was futile ; and while the most ardent endeavoured to excite turbulent manifestations, the majority submitted in silence under the idea of their inability to effect any good ; and crossing their arms, they abandoned in despair every hope of future benefit.

On the death of Gregory XVI., affairs had assumed a truly threatening aspect, and everybody felt convinced, that if a moment were lost in bringing about the necessary changes, a

general rising in the Legations, must inevitably ensue, a feeling which as we shall hereafter see, contributed greatly to abridge the duration of the Conclave, and to inspire the Cardinals with wisdom and moderation in their choice of a successor to the Pontifical chair; but whatever were the intentions of the Sacred College, the Conclave never dreamed of those changes and reforms which the new Pontiff was destined to effect. It was a fresh title, a new glory to the Christian Church, for the Pontiff to have felt that it appertained to him, the ancient guardian of the most venerated and the most absolute authority, in the name of Jesus Christ, to offer to the world, a bright example of concession and reform.

It was upon Sunday the 14th of June, 1846, that fifty-one Cardinals were cloistered in the Palace of the Quirinal,* to give a supreme

* At the election of Leo XII. the meeting of the Conclave.. which for centuries had been held at the Vatican...was changed to the Quirinal.

chief to the Roman Church. The Italian sky, generally so blue, was overcast, and charged with heavy clouds, the countenances of the citizens assimilated to the aspect of the heavens, sombre and sinister, the general appearance of the people indicated sadness and mourning. The Roman is unchanged, still the child of Romulus, still faithful to auguries. The alarming reports which reached the Quirinal Palace—surrounded as it was by silent masses of a population without a chief—were sufficient to inspire a feeling of distrust and apprehension. It was said, that conspiracies waited only the usual delay of the Conclave, in order to burst forth, and nothing had occurred to afford any hope of an early termination to the deliberations of the Conclave. Many candidates were put in nomination, but no one, more than another, possessed a greater chance of success; for we are assured that the Sacred College would not receive directions, and were strangely divided, and on every side it was loudly re-

ported that the widowhood of the Church would be greatly prolonged. The conflicting interests of France and Austria naturally contributed to this state of things. The people, who proffered their opinions in the open streets, knew not that old influences had undergone great changes within the last few years. The Conclave was no longer—as formerly—under foreign controul. The right of exclusion is not what it was when France, Austria, Spain, and Portugal represented the whole Roman Catholic world, and these four powers had an interest in excluding from the Papal chair, one who was incapable of maintaining between them the balance of equity.

Spain has lost the greater part of her colonies; Portugal is divided into two Empires, entirely independent of each other; and Austria has lost for ever its influence over the nations of Germany. Furthermore neither Spain nor Portugal were represented in the Conclave.

The people of the Eternal City were nevertheless agitated by a thousand unpleasant conjectures and forebodings, for all these alarms, augmented by fear, could have no other result than to plunge the city in stupor, when suddenly loud cries from the Quirinal, re-echoed from the Vatican to the capitol. The Pope was elected! a few hours had sufficed to harmonize all opposing elements, the Sacred College previously so divided, soon brought their deliberations to a close, all contention, opposing interests, and party and political sentiments blending as it were by a sort of miracle, into a rapid and unforeseen unanimity.

The whole city now burst forth as on a day of festival and rejoicing, and rushed towards the square of the Monte Cavallo; this immense place was covered in an instant by an enthusiastic population who made the air ring again with loud and joyous acclamations, with which they saluted the Aurora of a new reign.

To behold this living mass of beings, black

variegated, and agitated like the waves of the sea in the hour of tempest, the flux and reflux of men of every age, of every condition,—the indiscriminate mixture of Princes and Porters, Beggars and Bankers, youth and age; we might say, in the language of poetry, more than history, “this human equality quitting the tomb in order to pass under the eye of God into the Valley of Jehosaphat.” was a truly marvellous sight.* The excitement of the Romans was extreme, when a small stone detached itself from the walled up window of the Conclave, and fell upon the balcony—the opening increased rapidly, and in a few minutes it was sufficiently large to permit the passage of the Cardinal Camerlengo who appeared with a countenance beaming with joy. At this solemn moment the breathless anxiety of the people was converted into thunders of applause, suppressed

* In allusion to the immense assemblage of Ecclesiastics amongst the spectators.

again immediately as by enchantment, and the silence of the grave reigned around while the Camerlengo thus addressed the people :

“ Romans, I announce to you great joy. We have a Pope—the most Eminent and most Reverend Giovanni Maria Mastai Ferretti, Bishop of Imola, of the Holy Church of Rome, who has assumed the name of Pius IX.”

Before he retired the Cardinal Camerlengo threw a paper to the people containing, in Italian, the words he had pronounced in the language of Cicero.

The enthusiasm spread like fire from one end of the city to the other, and *vivas* and acclamations rent the air from the Piazza del Popolo to the Quirinal and the Consulta. The name of Pius IX, pronounced by a hundred thousand voices mingling with the sounds of the cannon which roared from the Castle of St. Angelo, was a benediction worthy the great solemnity.

Soon after, the whole of the Sacred College

appeared at the balcony and the windows of the Quirinal, and were visibly affected by the enthusiasm of the people, whose manifestations of joy was a noble testimony to the unanimity which presided at the choice of the Conclave.

The manner in which Cardinal Mastai accepted the Pontificate was most touching. He was overpowered by his emotion, and when the Cardinal Sub-deacon approached to ask his Eminence if he would accept the election, he shed tears, fell back upon his seat, and appeared for a moment incapable of replying. Resuming however his usual serenity Ferretti replied with dignity and calmness. “ There are others
“ more worthy than I am for the important
“ part to which the Sacred College has called
“ me, but long accustomed as the servant of
“ Jesus Christ to denials of my will, I obey
“ that of God.”

Upon this, Mgr. de Ligne, prefect of the ceremonies, acting as notary of the Holy See, drew up the act of acceptance.

The first two Cardinal Deacons, their Eminences Thomas Riario Sforza and Thomas Bernetti accompanied the newly-elected Pope to the Sacristy of the Pauline Chapel, where they invested him with the Pontifical habits, of which three sets of different sizes had been prepared. They then entered into the chapel, and assisted the Pope into the *faldistorio* — placed upon the steps of the Altar, where Pius IX. received the first obedience, or adoration—as it is called — of the Cardinals who come one after the other to kiss his hand, and receive the double kiss. After this ceremony, the Cardinal Camerlengo placed upon his finger the ring of the Fisherman, one of the principal attributes of the Pontificate.

We have before remarked, that it was the general opinion at Rome that the deliberations of the Conclave would be tediously protracted. In fact, two conflicting interests, two opposite influences, each well concocted, found them-

selves in presence of each other. Cardinal Lambruschini represented the Genoese party, Cardinal Bernetti that of the Statist or Roman. The triumph of Bernetti, based upon the suffrages of Mastai, Soglia and Falioneire, appeared more secure than those of the opposite party, who were supposed to fix their choice upon Cardinal Frasoni. These two rival combinations were thwarted, contrary to all human foresight, by the Sacred College, who, in a few hours, proclaimed unanimously and with acclamation the Bishop of Imola, who with two other Cardinals of the College, had been appointed Cardinal Scrutators to verify the votes deposited in the Golden chalice.

The following is the exact account of the operations of the Conclave:—Four Scrutinies each followed by an *Accesso*, rallied all the suffrages in favor of Cardinal Ferretti. In the first scrutiny and the *Accesso* of Monday morning, the Cardinal Lambruschini obtained fifteen

votes in opposition to Cardinal Mastai, who had only thirteen. In the second scrutiny of the same day, with the *Accesso* of the evening, Lambruschini lost two votes, while his antagonist gained four. On Tuesday morning, Lambruschini fell off to eleven and Mastai obtained twenty-seven. In the evening of the same day, at the fourth and last trial of the scrutiny, the chief of the Genoese party had only ten votes while Cardinal Mastai Ferretti obtained thirty-six at the *Accesso*, then the whole College rose spontaneously to confirm his election by acclamation. His Holiness had scarcely recovered from the profound emotion which the election had created in his mind, when, as their new Pontiff, clothed in white and in the midst of the College of Cardinals in violet, he presented himself, to the people, and his apparition produced an electrical sensation which baffles all description. *Vivas*, the waving of hats and handkerchiefs, accompanied by the applause of hosts of living souls, dis-

played the feelings of delight with which the people of Rome were animated; and the new Pope, touched to the heart by so moving a spectacle bowed his head before the multitude, and gave them his Pontifical blessing. At five o'clock the Pope went in procession to St. Peter's to receive the obedience of the Cardinals. All the streets and squares were lined with spectators, and the houses were decorated with garlands of flowers and festoons of every colour. The Pontiff sat upon the *Sedia Gestatoria*, which was supported by twelve men. Upon his arrival at St. Peter's, the clergy chaunted the sacred Canticle, which was interrupted from time to time by a flourish of trumpets from the military.

After the ceremony of the Adoration, the Pope sat down at the foot of the altar which surmounts the tomb of St. Peter, where all the Cardinals kissed his foot and his hand, and after the *Te Deum*, he gave them the double kiss. He then chaunted in a strong and clear

voice an appropriate prayer, and gave his solemn benediction, after which he returned to the Palace of the Quirinal.

Thus ended this ever memorable day, in which the Romans, in a delirium of joy, saluted the hero of their new destinies.

CHAPTER V.

Order of the Procession to St. Peter—Obedience of the Cardinal-Archbishop—Entry into the Temple—Ceremonies of the great dignitaries—The Pope at the Altar—The Symbolical torches—Silver gilt statues of St. Peter and St. Paul—Benediction of the Cardinals—*La falda*—The last adoration—The tomb of the two Apostles—The Communion—The Ablutions—The embroidered purse and the presbyterium—Procession to the Piazza de San Pietro—The Coronation—The oration of the first Cardinal—The prayer of the Pope—Benediction of the people—Magnificent aspect of Rome—Illuminations of the Palaces—The Pontifical charities—The triple crown given by Napoleon.

THE Coronation of the Sovereign Pontiff took place on the 21st September, 1846, in the Church of St. Peter.

Those only who have been fortunate enough to visit the Eternal City, can form any conception of the magnificence of the ceremonies of the Roman Church in general throughout Italy, all of which are, however, eclipsed, and it may be truly said, thrown into comparative insignificance by the splendour of a Roman procession, even upon the ordinary feasts of the church; but upon such an occasion as the coronation of their temporal Prince and Ecclesiastical Pontiff, it may be believed that nothing was wanting to render the ceremony as imposing as it was brilliant. Added to which, the joyful countenances and gladdened hearts of the people, who knew not yet all the goodness of their Sovereign, but had heard and seen sufficient to be aware of his true piety, and active charity and benevolence, conspired to render the coronation of Pius IX. one of the happiest days in the records of the Roman heart. We shall not therefore offer any apology for continuing the description of those

ceremonies which are necessary to the complete installation of the Pontiff, before we enter upon the personal memoirs of Mastai Ferretti, or touch those sacred chords of freedom which the musical mind of Pius IX. has so beautifully attuned in joyful accordance with the wants and wishes of his devoted subjects, in chorus with the grateful prayers of the millions who people the surrounding nations; and we continue the recital of the ceremonies in question with the less reluctance, inasmuch as that we do not find any one work in the vernacular tongue (accessible to the public in general) containing the full and accurate descriptions which we have been enabled to obtain upon authority.

From the Quirinal, where we left the Pope, in the last chapter, but a short respite was allowed him before his steps were directed towards the Vatican Church, for the ceremony of his coronation proceeded by a procession in the following order:—

The Master of the Ceremonies.
followed by ;
The Swiss guards carrying their halberds in the air,
The Procurators of the Colleges,
The Procurators General of the religious orders,
The chaplains, Cursitors, and assistants of the
Chamber,
The Consistorial Advocates,
The Choristers and the Artists of the Papal Chapel
The disciple of the Chamber,
The auditors of the Rota,
The Apostolical sub-Deacon, bearing the cross, the
image of Christ turned towards the Pope,
The Acolytes bearing the seven gilt Chandeliers,
The Ushers of the red-rod,
The Guardians of the Papal Cross,
The Auditor of the rota, filling the office of Latin
Sub-Deacon,
The Deacon, and Greek Sub-Deacons,
The penitentiaries of St. Peter,
The Mitred Abbots and Commanders of the
Holy Ghost,
The Archbishops and Bishops not assisting,

The Oriental Archbishops and Bishops,
The Archbishops and Bishops assisting at the throne,
The Patriarchs,
The Cardinal Deans,
The Cardinal Priests,
The Cardinal Bishops followed by their train bearers,
The Pontifical Cursitors,
A body of Swiss Guard,
The Conservators of Rome,
The Prior of the Chiefs of the Districts
The Roman Senators clothed in their robes of Gold,
The Governor of Rome, in his mantle of white
ermine,
The Prince assistant, habited in his civil habit, a
black silk cloak trimmed with lace,
The secret Chamberlains,
The Seculars in their cloaks and swords,
The farrier Major,
The Equerry Major,
The Dean of the Sediarii
The Sediarii, in red Cimeters carrying the *Sedia*,
which was surrounded by the secret Chamberlains
bearing the *fiabelles*.

The eight Chancery Referendaries in lawn sleeves and violet mantles sustained the eight poles of the Canopy under which the Sovereign Pontiff sat enthroned. The remarkable, noble and handsome countenance of the Holy Father, surrounded by his faithful subjects, animated as they were by the most sincere delight, presented, in conjunction with the magnificence of the procession, a spectacle of which all description must fall far short ; the effect it produced could only be duly appreciated by an eye-witness of the scene.

Behind the *Sedia* or chair of state, shaded by long white aerial plumes, came the apostolical protonotaries and the Auditors of the rota bearing the *falda*.

Then followed...the two principal masters of the pontifical ceremonies.

The two Cardinal assistant Deacons, surrounded by the general officers, and the Swiss Guard, the Commandants and the Exempts of the Noble Guard, the Commandant in chief of the Pontifical troops, his Adjutant Major and the Mace-bearers in violet uniforms...Immediately after walked the Dean of

the Rota, between two of the private Chamberlains
carrying the Pope's Mitre,
The Pontifical Physician in a crimson cloak trimmed
with ermine.

The first Adjutant of the Chamber, followed by a
Scopatore.

The Auditor of the Chamber,

The Treasurer,

The Major Domo, with the regular and honorary pro-
thonotaries,

The Regent of the Chancery, and the generals of
the Religious orders in the habits of their institu-
tions, closing the rear.

Ranged in the foregoing order, the procession
crossed the Royal Hall, descended the grand
staircase, and halted under the portico of the
church, where the choristers chaunted the
ancient canticle, *Tu es Petrus*. At this instant
all the bells of Rome sent forth a joyful peal,
mingling their metallic notes with the roaring
cannon of the Castle of St. Angelo. Upon a
magnificent throne, elevated before the door of

St. Peter's, Pius IX. received the obedience of the Cardinal Archbishop of the Church, who addressed His Holiness in the name of the Chapter, and the Clergy of St. Peter. And then, at his request, the members of the clergy, from the Canons to the Seminarists of the Vatican, were admitted to kiss his feet. The Pope then descended from the throne and re-ascended the *Sedia*, and made his public entry into the temple by the great brazen gate, which was surmounted with his arms, crowned by the figures of St. Peter and St. Paul. At the instant he crossed the threshold of the church, the trumpets of the Noble Guards sounded their loudest flourish, and this splendid procession was majestically displayed in the interior of the great nave.

The Pope stopped before the chapel of the Holy Sacrament, descended from the *Sedia*, put away his mitre, and prostrated himself, bare-headed, before the Host upon the altar; then re-ascending the *Sedia*, he was carried to

the Chapel of St. Gregory, where, after kneeling in prayer, he mounted the throne which had been prepared for him. The Prince in waiting took his place on the right of the throne, and the Roman Senators, the Conservators, and the Prior of the Chiefs of Districts took up their position on the same side, but upon the lower steps of the throne. Immediately afterwards, the Cardinals in their robes and long trains approached, in the order of their rank and seniority, to kiss the hand of the Pope under the fringe of his cope, at the same time the cross was borne to the throne, and Pius IX. rose, took off his mitre, and blessed it, saying: *Sit nomen Domini benedictum.* The Cardinals then divesting themselves of their copes, delivered themselves over to their chamberlains, who dressed them in the sacred habits of their office; the Deacons in their white tunics embroidered with gold, and gold tassels; the Priests, in their white copes embroidered in gold; the Bishops, with their silver copes,

with *chasubles* fringed with gold. The oriental Bishops put on, at the same time, the ornaments prescribed by their ritual, as well as the Greek Deacon and Sub-Deacon.

The assistant and non-assistant Bishops, and the mitred Abbots decorated themselves with the most resplendent and the richest ornaments of their rank.

All the treasures of the earth appeared to be united, and heaped together in this vast Church, a marvellous problem of grandeur resolved by the power of human thought!

The Pope now rose, bare-headed, and in a low tone recited the *Pater* and the *Ave*: then with a powerful voice he intoned the *tierse*, which the choir chaunted alternately; and he recited the prayers preparative to the Mass. He was assisted by the two oldest Bishops, one of whom held the book, and the other the lighted taper. As soon as the host approached they put sandals on the Pope's feet, and while he washed his hands, an auditor of the Rota

girded him with a gremial, or apron of fine linen embroidered and edged with lace, and covered his shoulders with a veil of white silk, and the prior of the chiefs of the districts poured over his hands the water, which the master of the Sacred Hospital received in a silver gilt basin.

The Cardinal Dean in virtue of his office invested the Pontiff with the sacred ornaments which each Prelate was entitled in his turn to present: the *succinctorium*, the pastoral cross, the girdle, the stole, the pluviale, the formal, the gloves, the cope, and the mitre of cloth of gold, then the Cardinal Bishops assisting, placed the Pontifical ring upon the fourth finger of the right hand of the Pope, and presented him the insense-boat that he might bless the insense for which the Dean of the signature voters attended on his knees, with the Censor in his hand. The first Cardinal Dean held the stick of red velvet, and chaunted *Procedemus in pace*; the choir responded: *In nomine Christi. Amen*;

and the whole procession moved towards the Papal Altar, then a Master of the Ceremonies carried a silk cushion partly open and stuffed with tow ; a second Master of the Ceremonies bore the silver stick, at the extremity of which there was a handful of tow, and three times, on going out of the Chapel of St. Gregory, in passing before the statue of St. Peter, and before the Chapel of the Saints, Procés and Martinien, he stopped before the Pope, when a clerk of the Chapel set fire to the tow, and the Master of the Ceremonies sang, in a loud voice : *Sancte Pater, sic transit gloria mundi.* In the nave of the raised part of the Church, on one side of a vast space formed of several rows of converet benches forming a long square, the Pontifical throne was erected, and on the other side was the grand confessional altar. The throne elevated before the pulpit at a sufficient distance, was supported by statues of St. Athanasius, St. Augustin, St. Ambrose and Chrysostom.

The statues, in silver gilt of St. Peter and St. Paul, a crucifix, and six enormous chandeliers, also of the same precious metal, decorated the altar. Behind the cross, a much larger chandelier towered over all. As the procession marched past, the masters of the ceremonies indicated to each person the place which was assigned to his rank. The officiating canon at the Altar of St. Peter stood upon the steps of the Altar, the secret Chamberlains the Chaplains, and the adjutants of the Chamber, upon a lower step, the Master of the Sacred College stood at the end of the benches on the right of the throne; the Procurators of Colleges, the Confessor of the Pontifical Palace, the Apostolical Preacher, the Procurators General and the Generals of Orders took their places on the last bench; the Regent of Chancery, the Apostolical prothonotaries, the Major-domo, Treasurer, Auditor of the Chamber, and the Governor of Rome were on the

second bench, behind the Cardinal Deacons who occupied the first.

The Commander of the Holy Ghost, the mitred Abbots, the Archbishops and Bishops not assisting were placed on the right of the second and last bench, the Cardinal Priests, and the Cardinal Bishops were in front.

Before the dais of the throne, at the bottom of the last step were the auditors of the Rota, the Master of the Sacred Palace, the Clerks of the Chamber, the Voters of Signature, the Abreviators of the *Parco Majore*, the Prior of the chief of Districts, and the three conservators of Rome, were on the right of the throne, slightly in advance of the Consistorial Advocates, opposite the Dean of the Rota and the two secret Chamberlains of the *falda*. The Patriarchs, Archbishops, and the Bishops assisting occupied the first steps on the right and left, immediately under an arm chair without a back, where the Cardinal Bishop assisting, had on his right the Prince assistant at the

throne, standing, on his left, the first master of the ceremonies also standing, and finally above all, the Sovereign Pontiff upon the throne, overlooking the whole of this illustrious assembly.

When all was ready, the Pope rising from his throne, was carried to the Altar in the *sedia*. The three Cardinal priests assisting, quitted their places, advanced and kissed the Pope respectfully on the left cheek and the breast. Then Pius IX. took off his mitre, and commenced the mass between the Cardinal Bishop, and the Cardinal Deacons assistant. The rest of the Cardinals, the prelates, the the dignitaries of the chapel, and the officers of the altar responded to the sacrificial prayers. At this moment the Pope received the *manipule* from the hands of the sub-deacon, the mitre from the first Deacon, and then slowly returned towards the *Sedia*, where the first three Cardinal Bishops waited for the purpose of reciting to him the customary orations. This formality

being accomplished, the Pope quitted the *Sedia* again, and presented his forehead to the first Cardinal Dean, who lifted the mitre from his head, while another Cardinal placed the Pontifical *Pallium* upon his shoulders; then mounting to the altar, he kissed it in the centre, as also the testaments. After having thrown incense over the altar and the Evangelists, he returned and placed himself at the bottom, and then directed his steps towards the throne, escorted by three Cardinals, the Auditor of the rota, the secret Chamberlains supporting the *falda*, the Patriarchs, and the assisting Bishops. The Pope then received the last Adoration, and having admitted the whole of this brilliant assemblage to the honour of kissing his feet, he intoned the *Gloria* in a firm voice. This noble chaunt being ended, the first Cardinal Dean, with the red rod of office, accompanied by two Auditors of the rota, and the Consistorial Advocates spread themselves out in two files, and descended to the tomb of the Apostles,

St. Peter and St. Paul, where from the vault underneath the chapel was heard three times the cry of *Exaudi, Christe!* and three times the choir responded: *Domino nostro Pio nono, a Deo decreto summo Pontifici et universali Papæ, vita!*

After this ceremony, they commenced the litanies of the Coronation, when the procession to the tomb of the Apostles, returned to their places, and the Latin Sub-Deacon sang an epistle in Latin, and the Greek Sub-Deacon one in Greek, when the two, the first on the right and the other on the left, advanced to kiss the feet of the Holy Father.

During the chaunt of the *Graduel*, the Pontiff read the epistle and Gospel, after which the Cardinal Sub-Deacon quitted the altar, in the centre of which he had placed the book of the Evangelists, mounted to the throne, prostrated himself before the Pope, and kissed his right hand, before he blessed the incense presented in the golden censor by the Cardinal Bishop

assisting. Upon returning to the altar the Cardinal-Deacon recited upon his knees the *Munda cor meum*, and carrying the book in his hands, he advanced towards the throne, accompanied by the Latin Sub-Deacon and seven *Ceroferaires*, and *thuriferaire* voters of signature, threw himself on his knees and demanded the benediction, *jube, domine, benedicere*; the Pope blessed him three times, saying: ‘*Dominus sit in corde tuo!*’

The moment the book of the Evangelists was opened the ordinary chaunting commenced, the Greek Deacon chaunting in his language according to the ceremonial, after which the Pope intoned the *Credo*, bent his knee at the *Incarnatus est*, and having reseated himself, he received the golden gremial, and inclined his head in salutation to the whole assembly.

After the ceremonies we have enumerated had all been gone through, High Mass was performed by the Cardinal Deacon of office,

and the Latin sub-Deacon, at which the Pope assisted. When the *Credo* was terminated, the choristers of the Papal chapel chaunted *In diademate capitis Aaron*. The Pope then rose and sung the *Dominus Vobiscum* and the *Oremus*; the communion then proceeded, and the Swiss guards and the noble guards, officers, and soldiers, all took off their hats. The other troops, kneeling upon one knee, presented arms, the drums beat, and the trumpets sounded in solemn accompaniment to the Benediction chaunted by the choir. The Pope having taken the chalice prepared for his ablutions, and purified his fingers in the wine which the Cardinal Priest poured over his hands; he then descended from the throne, while the choir chaunted the hymn of the Communion. After the *Ite, missa est*, chaunted by the Cardinal Deacon, the Auditor of the rota, in his tunic, took the Pontifical cross and placed it before Pius IX. who blessed the assembly. The Holy Father then went on his knees, and continued

some time in prayer before the altar. When he rose, he entered the *sedia*, and the Cardinal Archbishop of the Church presented him a purse of white silk, embroidered in gold, containing the *presbyterium* in ancient coin.

The whole procession was then re-formed, and traversed the Grand nave of St. Peter, halting, however, before, the chapel of the Holy Sacrament, where the Pope said a short prayer, and then passed under the portico to proceed to the great *Loggia*, on the Piazza de San Pietro.

The spectacle which presented itself at this moment was splendid and imposing. A compact body of people, such as can be seen only in large capitals, upon days of popular rejoicings, filled the whole place. All the houses on the line leading to the immense colonades were decorated with draperies of a thousand different shades and colours, and the windows adorned with women and flowers. The Roman princes and an immense concourse of strangers from every nation occupied seats upon the

galleries and terraces of the colonades. The procession was now ranged in the *loggia*, under the Papal cross, which towered high between the seven chandeliers; and in the midst of all—in the *sedia*—appeared the admired and beloved Pontiff, Pius IX.

The choristers now pealed forth in the open air *Corona super caput ejus*. The Cardinal-dean then recited the *Pater*, and the choir responded. Then the Dean approached, and repeated the usual Latin oration; and when it was finished, the second Cardinal-deacon took off the mitre from the Pontiff's head, and the first Cardinal-deacon,—to whom the right of crowning the Pope appertains, *virtute officii*, put the tiara on his head, saying "*Accipe tiarum tribus coronis ornatam, et scias te esse patrem principum et regum rectorem, orbis in terra, vicarium Salvatoris nostri Jesu Christi, cui est honor et gloria in sæcula sæculorum — Amen.*" "Receive the triple crown, and remember that thou art the father of princes, and the guide of kings

upon the earth, the Vicar of our Saviour Jesus Christ, to whom be honor and glory in the age of ages—Amen.”

The *sedia* then continued its progress towards the people, when two bishops knelt down, one holding the book of the Evangelists, the other, the lighted taper, while the Pope pronounced the following prayer:—

“ May the Holy Apostles Peter and Paul, in whose authority we place our confidence, intercede for us with our Lord.

“ May the prayers and the merits of the blessed Mary, ever Virgin, of the blessed Michael the Archangel, of the blessed John the Baptist, and the Holy Apostles Peter and Paul, and all the saints, and God Almighty have pity upon thee, and may all thy sins be forgiven thee, and Jesus Christ conduct thee to the life eternal.

“ Thus be it—Indulgence, absolution, and remission of all thy sins, a time of true and abundant repentance, a heart always penitent,

and the correction of thy life, the grace and the consolation of the Holy Spirit, and perseverance in good works accorded to thee by the Almighty and most merciful Lord, Amen."

After this prayer, which was pronounced with deep emotion, Pius IX. standing up in the *Sedia*, lifted his eyes to heaven in supplication to God, to consecrate the benediction he was about to give to his people. He opened his arms, as though he were about to clasp his subjects in one paternal embrace; then, after making the sacred sign of the Redemption with his hand in the air three times, he three times repeated, *Benedictio Dei Omnipotentis, Patris et Filii, descendat super vos et maneat semper—Amen.* The whole multitude responded the *Amen* to the deafening chorus of bells of St. Peter's, and the roaring cannon of St. Angelo.

Before the Pope quitted the *Loggia*, he gave the last blessing, and then the whole procession was once more put in motion, while the people rushed into the avenues of the Porticos, in

order to receive from the hands of the two Cardinal-deacons the Latin and Greek formula of the plenary indulgence just accorded to all those who received the Papal benediction according to the prescribed conditions. Returning to the church, the Cardinals divested themselves of their sacred vestments, which they replaced by the large red mantle of their order, and followed the *Sedia*, which conveyed Pius IX. to the robing hall, where he resumed his ordinary costume, and the Cardinal Dean complimented him in the name of the Sacred College, expressing the wishes of all for his happiness and prosperity *ad multos annos*. Pius IX. thanked the representative of the college and implored the aid of their prayers; then preceded by the Pontifical cross, he entered his palace in the midst of the enthusiastic acclamations of the people.

Rome had never presented a more joyful aspect than on that memorable day, in which the purest and most unalloyed happiness seemed

to reign in every heart. The Romans embraced each other in the streets and upon the public places, forgetting, at the moment at least, the difference of rank and fortune, before the name of Him who, born in a manger, died upon the cross to make man, one family of brothers. In the evening the Church of St. Peter was brilliantly illuminated, the effect of which baffles all description. The palaces of the princes, cardinals, prelates, ambassadors, the public functionaries of all the orders, were also resplendent with lamps, devices and transparencies of every nature, while fire works on a gigantic scale, particularly *la Girandola*, from the Castle of St. Angelo, excited universal admiration. These brilliant illuminations lasted three successive days, and amongst them none except the great St. Peters itself was more conspicuous than that of the Collegiate church of *Santa Mara in Via Lata* of which Pius IX. had formerly been a Canon. On Sunday evening the Prince Alexander Torlonia gave

a splendid display of fire works upon the Piazza del Popolo. We must not omit to state that the charities of the good Pontiff were most extensive. Every poor person in Rome received a paolo (five pence half-penny) besides considerable sums given to the sick and indigent people in the capital ; and the provinces were not forgotten. If indeed his largesses as a Pope, should keep pace with his charities as a Bishop, there will be but little to support the outward splendor of the pontificate.

It is a curious fact that the tiara or triple crown, now used at the coronation of the Popes, is that which Napoleon presented to Pius VII.

CHAPTER VI.

Birth and genealogy of the Pope---Singular armorial bearings of the Mastai Ferretti---Infancy of Pius IX.--danger at an early age---Anecdote of Guidi the shepherd---Character of Mastai as a boy...His malady when a young man.. his interview with Pius VII....his cure...its effect upon his mind... His voyage to South America---Address of Pius VII. before his departure---A dreadful storm at sea---The dying Indian---His return to Rome--- Appointment by Leo XII.---The archbishopric of Spolete...his translation to Imola...his charities--- Created Cardinal...Foundation of a Female Penitentiary...Exhausting his resources...Correspondence with the Lady Abbess of Angers...Magnificence of the Episcopal palace at Imola...Disorders in the palace...The silver spoon...The Major-domo's coat...The Cardinal concludes the sermon of the Priest...His summons to the Conclave... The portrait of the Pope...His letter to his brothers.

The virtuous actions and noble deeds we are now about to record, are those of a man who

has already earned the title of the most illustrious of Sovereign Pontiffs, the father of his people, the liberator of Rome, the Regenerator of Italy, the giver of new life, vigour, energy, and liberty to millions throughout the Catholic world, the advent of Pius IX is hailed as a special manifestation of the will of Heaven, which sent him to accomplish the freedom of mankind, to spread peace and good will amongst the nations of the earth, the sun of whose glory will pierce with its brightest rays through the prison bars of despotism, and disseminate light and joy and hope to the despairing vassals of arbitrary sway. His firmness will burst the shackles of oppression, and rend in twain the chain of European slavery, placing man, who will yet revel and rejoice in the power of his own intelligence, on that high pinnacle which God intended him to reach when He created him after his own image.

Although descended from a long line of noble ancestors, many of whom have distinguished themselves in their several spheres of

action, this cadet of the family has shed a lustre on the name of Ferretti by his virtues, piety and benevolence, by his liberal and paternal feelings as a pastor and a sovereign, which will procure imperishable honour to his house. His name is associated with all that is enlightened in princely policy, all that is excellent in virtue, all that is charitable in Christian feeling, and finally, all that is great and good in character as a temporal prince, and the High Priest of Catholicism.

A volume would not suffice to trace the many laudable actions of his life; one of self-denial and continual charity—one of rigid personal economy and boundless generosity to his fellow-creatures. Virtues, not arising from the operation of any sudden change, not assumed upon any principle of political expediency, nor from any motives which are capable of misconception, but proceeding from innate purity, softened by suffering and affliction, heightened by education and reflection, and

expanded by travel and a knowledge of the world, based upon the solid foundation of Christianity, are ever those of the highest order.

Strong as we are in our praise, if eulogy be due to virtue, we are not afraid to encounter the charge of exaggeration. We are contented to let the following well authenticated anecdotes of the man, and the publicly recorded acts of the Prince test the accuracy of our judgment, and the virtues of his Holiness Pius IX.

Giovanni Maria Mastai Ferretti was born at Sinigaglia, a small city in the marshes of Ancona, in the Papal dominions, on the 3rd of May, 1792, and is consequently now in his 56th year.

He was the younger son of the Count Mastai Ferretti of Sinigaglia, whose genealogy will be more fully set forth in another portion of this work. The only reference we shall now make to the genealogical, or rather the heraldic distinctions of the Mastai Ferretti family, is as to the singularity of its armorial bearings, as con-

nected with the supreme power to which Pius IX. has been raised in the Papal dominions as Sovereign Pontiff, and the pretensions of the Holy See, of which he has become the head, to universal spiritual dominion. Here we may observe that the Roman Pontiffs bear their own family arms, the arms of Rome, the cross keys upon the banner or Gonfalon of the Holy See, being but accessories which are generally placed behind the tiara or trinal Crown of Rome.

The arms of Mastai Ferretti are quarterly, 1st and 4th, azure a lion salient crowned or, his left paw resting on the globe, 2nd and 3rd, argent two fesses, or according to English heraldry, two bars gules.

It is not a little singular that the above quarterings, so indicative of dominion should not have already struck those who seek to enhance the greatness of their hero, by auguries drawn from the most trivial incidents, for it cannot be denied that the coincidence is curious.

The sweetness of Giovanni Mastai Ferretti's disposition as a child, and the gentleness of

his manners are recorded by those who had the charge of his infancy, and it is said of him that there was a seriousness about him even in childhood which betokened an early disposition to reflection, often the forerunner of that precocity which engenders in the anxious minds of parents the apprehensions of an early grave.

It is said that when only a few years old the life of Giovanni was endangered, and but for the prompt assistance of a shepherd boy named Guidi, his name would only have been preserved in the records of family affliction. At the period in question the family of the Count Mastai Ferretti was residing for the summer at a country house about six miles from Rome. Giovanni had been in the habit of walking into the woods with the son of one of the agriculturists, who was employed in the care of stock. As he was passing by a pond one day, accompanied by the boy Guidi, he was struck with childish delight at seeing a shoal of little fishes sporting about near the surface of

the water, and in endeavouring to catch some with his hand, he lost his balance and fell in. Guidi could swim, and at once plunged in and saved the child's life. Giovanni became Pope—Guidi continued a peasant.

A short time ago a countryman arrived in Rome to seek the charity of a great man to whom he had rendered a service in his childhood. His appearance, and the supposed improbability of his story obtained him but a sorry reception from the police into whose hands he was consigned. Nothing daunted by the stone he received instead of the bread he solicited, Guidi, for it was he, found means to make the object of his visit known to his early acquaintance, His Holiness Pius IX, and had no cause to repent his temerity. He is now comfortable in his little farm, and his daughter is placed in a situation until she shall think fit to marry, when a portion will be given to her.

During his boyhood Giovanni was steady, sedate, obliging, good tempered, and generous, and all his old schoolfellows remember with

pleasure that he was ever the friend of the oppressed, the willing sharer of all he possessed with his fellow pupils, attentive to his studies and possessing but one fault in their estimation, a great disregard to those youthful games, in which we have all so much delighted. Without the slightest tinge of melancholy, there was a seriousness of manner about him which indicated the workings of the mind, and although cheerful, and aware of the wishes of the Count Mastai Ferretti and his family in general, that he should enter the army, because of their influence with the reigning Pope, it was remarked that he paid great attention to his religious exercises and the study of divinity.

When Giovanni Mastai Ferretti was about eighteen years of age—a period at which we are no longer children, although not yet men, he was staying at Rome. Pope Pius VII. was pleased with his noble qualities and the gentleness of his manners and took him into

favour and probation for his service. The doors of the Vatican were now opened to the young Mastai, who had the honor to be admitted to the intimacy of his Sovereign. It was shortly after this event that he was seized with epilepsy a disease, reputed to be incurable. It was a dreadful blight to the hopes which the family of the young Mastai had cherished, for he was destined to the career of arms, and was on the point of entering as a Noble Guard into the military service of the Pontifical states. He supported both his malady and his disappointment with admirable courage and resignation, and sought the consolation of the good Pius VII. in his extremity—who replied to him by a short note, of which the following is a translation:—

“ My dear Mastai,

“ Come and see me at two
“ o’clock this day, I have a communication to
“ make to you from on High.

“ Pius VII.”

At the appointed hour Ferretti entered the chamber of the Pope. Pius VII., seated in a large arm-chair of state, was waiting to receive him. He made a sign for him to approach and offered him his hand to kiss. "My dear child," said the Pope, "have you ever thought of the holiness of the ecclesiastical life?"

"Yes! most Holy Father," replied Mastai, "above all, since it has pleased God to afflict me with my terrible malady."

"Well, my child! go on."

"The obstacle which has precluded my entering the army, is equally an impediment to my views of the Church."

"That is true, my child, but thou art young and hope belongs to thy age."

"There are maladies which conquer youth. I shall never recover."

"Never! is a word which belongs to God alone."

"And the Doctors, Most Holy Father."

"Physicians are nothing less than infallible;

their condemnation is often the passage of health.

Hope then, my child, and believe——”

“In the Physicians?”

“No! but in God. His son, who raised the old Lazarus, can, if it please him, cure the young Ferretti. And He will do so, if I can believe my secret presentiments, and if thy faith be sufficiently strong, and thy mind prepared to receive the aid of his grace.”

Young Mastai replied—“I believe in God, the Father Almighty, as much as I believe in my own existence.”

“Well! my child,” said the Pope, “hope; unite your prayers to mine. Let us implore our Divine Master to grant that cure which the medical art refuses—come to me at the end of nine days, receive for my hands the bread which gives eternal life, and then we shall see.”

It is reported that during nine consecutive days, young Mastai was seen each morning on

his way to the Church of St. Mary of the Angels where he no doubt prayed most fervently, and was deeply affected. At the expiration of the appointed time he received the sacrament which the Pope had promised to administer to him.

His health improved from that day, and he never afterwards experienced one attack of that dreadful malady with which he had been afflicted.

The effect of this apparent interposition of Providence upon a young and ardent temperament must been profound; and as he imagined his unexpected cure to have been a special manifestation of the will of God, he did not doubt that he was called to the ministry. He therefore immediately entered into Orders.

The first years of his matriculation passed peaceably in the difficult study of Divinity, and the more difficult practice of ecclesiastical virtues. Being prepared for this life of denial by the moderation and the sufferings of his youth, he

became the example of his fellow students and the admiration of his tutors.

As soon as he became invested with the sacred office of priest, his talents and his studies were devoted exclusively to the duties of religion, to the affairs of the Church, and the cure of souls. Mastai shone greatly in the pulpit, in the assemblies of the clergy, and at scientific associations.

His career was not passed among the Roman prelacy, properly so called, composed as it is of laymen and priests, a circle within which diplomacy may introduce her intrigues. When still young, he accompanied the mission of Monsgr Muzi, (now Bishop of Cita Castello,) the Apostolical Vicar, to Chili, in South America, as Auditor. Before his departure he had a private audience of Pius VII. who gave him his paternal benediction, and thus addressed him :—"Go, my son, beyond seas, catechise our brothers plunged in the darkness of ignorance, and, in imitation of St. Paul, teach them the truths of our holy religion, enlighten them with

the torch of faith, make them acquainted with the God whom we adore, tell them how he must have loved us to give his son to die for us upon the cross between two thieves. Go, my heart and my blessing will attend you wherever you are." Mastai Ferretti left the Vatican, and shortly afterwards embarked for South America. The voyage was not unaccompanied with danger. A dreadful storm arose, and Ferretti was witness to one of those horrors of the sea which are so calculated to make a lasting impression upon minds unaccustomed to brave its dangers, and the hardships of a maritime life. The captain was washed away by a dreadful sea, which swept the decks, and was lost in his sight.

After he had been some time in South America, serious differences broke out between the Vicar Apostolical and the Chilian government which obliged Monsgr. Muzi, Mastai Ferretti and the whole mission to leave that country.

During his sojourn he did not forget the

parting address of Pius VII.: he omitted no opportunity of giving spiritual comfort to the poor at heart, or relieving the necessities of the distressed as far as his limited means would permit him.

It is reported of him that in one of his journeys into the interior, far from any town, or people, in the midst of wilds and interminable forest, he stopped before a miserable, solitary cabin. He entered and saw a wretched being, fifty years of age, in the last stage of disease, about to render his soul to his Creator, without knowing to whom it belonged, so perfectly ignorant was this poor native of a future state, of God, or religion.

The dying man was surrounded by his wife and a numerous family of children, as ignorant as himself.

Mastai Ferretti saw that he wanted succour and consolation. He needed nothing more to determine the course he should pursue, he

pitched his tent by the side of the cabin, he attended the dying man, he taught him the doctrines of the Christian religion, he administered to him the sacraments of his Church, he inspired him with hope and faith.

Mastaï could not cure his body, that was beyond human aid : he died, and the good priest dug his grave with his own hands, and planted the cross upon the turf which covered the remains of the Native Indian. As a reward for his charity and his labours, the wife and all the children became Christians ; and he departed from the cabin in the forest with the blessings of those whose previous horror of death he had changed into the joyful hopes of everlasting life.*

Mastaï Ferretti did not return to Rome until after the death of Pius VII. who had been succeeded by Leo XII. The new Pontiff received

* This anecdote is not less moving in the facts than that of Chateaubriand in *Atala*.

him very graciously and named him a prelate, and President of the Grand Hospital of St. Michael. This establishment, the most extensive in Rome, was looked upon as a model, and the sole direction of its affairs was entrusted to him.

In 1827, Leo XII., who had conceived the highest opinion of the talent and excellence of Mastai Ferretti, appointed him to the new Archbishopric of Spoleto, over which he presided with the greatest credit to himself, and the entire satisfaction of the clergy and the people until the 17th of December, 1832, when Gregory XVI., who had just succeeded Leo XII., transferred him to the more important See of Imola. When the diocese of Imola was to be provided with a new Bishop, it became a matter of extreme difficulty to the late Pope to know where to fix his choice, under the peculiar circumstances of the times, and the disposition and temper of the people of that province. After much deliberation Gregory XVI. selected

Monsignor Mastai as the most capable to undertake the difficult office ; and by his prudence, sagacity, charity, goodness of heart, and exemplary conduct he succeeded so well that he gained the love and admiration of all, and ensured the public tranquillity.

Translations, however, of this nature, from Archbishoprics to Bishoprics, are of frequent occurrence in the Roman States, and do not produce any loss of dignity, as a Bishop under such circumstances is commonly styled the Archbishop-Bishop.

Mastai Ferretti fully carried out all the hopes which Gregory XVI. had conceived of his character for firmness and wisdom. The unhappy, as at Spoleto, regarded him as their father, the poor as their providence. Such indeed was the extent of his benevolence that he was truly the friend, the father and the providence of the poor, the suffering and the unhappy. Often has Mastai Ferretti been known to have divided his raiment with the almost

naked objects whom he met in his walks or drives near Imola, and when he had expended his revenues in charity, he stripped his house of plate and articles of value to save the credit of the unfortunate, to satisfy an inexorable creditor and save a family from destitution, to feed the poor, and give comforts to the sick. These charitable prodigalities were the occasion of frequent diverting, but ridiculous mistakes and controversies in the Bishop's palace. His major domo, an old and faithful servant, often experienced the inconvenience arising from his master's benevolence. One evening he presented himself to the Bishop, pale and in great agitation : "My lord," he said, "the 150 francs which were in your desk this morning are gone, there is not a baiocco (a penny piece) in the house to provide for to-morrow."

"Don't annoy yourself!" said the good Bishop, smiling, "has not God who feeds the birds of the field promised us our daily bread?"

"That is true; but your Eminence knows

very well that we are in arrear with all our tradespeople, and I have told you there is not a baiocco in the house."

"Well to-morrow is Friday—fast-day—you must give me some cheese for breakfast."

"Yes, your Eminence, but what can I give you for dinner?"

"Some *parmasan*," said the good Bishop, laughing.

On another occasion, the Major-domo found himself in a similar position on the day in which his master had invited the Archbishop of Spoleto to dinner. Mastai Ferretti without hesitation sold his watch to provide the entertainment. Mastai Ferretti Archbishop of Imola was created Cardinal the 14th December, 1840.

It cannot but be interesting to learn the manner, in which, unconsciously, Cardinal Mastai was preparing himself for the most interesting duties of the Pontificate, during the last year that he was left in the rank of a simple Prelate of his Church.

At the very period when political intrigues were forcing themselves into the bosom of the Sacred College, and filling with bitterness and anguish the last days of the Pontiff, Mastai was consecrating his thoughts, exhausting his resources, his activity and his tenderness in founding a refuge for female penitents. This was for him the work of God; in that his thoughts were unceasingly engaged. "I see," he writes, May 12th, 1845, "the lost daughters of the world soliciting admission into the fold of Jesus." He bought them a house; arranged everything for the reception of two Sisters of the "Good Shepherd," who had been promised to him; and then, suddenly, at the moment in which he thought everything combined for that purpose, he perceived "that his wishes had been too precipitate."

A month later, on June 9th, 1845, he wrote a letter to the Lady Abbess d'Angers, in which he pourtrayed all his solicitude. In it he entered into the most minute details, but however minute

they were, we find them so touching, from the pen of him who was destined—almost on that day twelvemonths—to be the Chief of the Church, that we cannot resist the pleasure of quoting the entire text of the letter:—

“Imola, June 8, 1845.

“Very Reverend Mother.—With pleasure I have learned the dispositions of your Reverence in favour of the request I made to the Lady Superioress at Rome, soliciting the assistance of some Sisters of the Good Shepherd, for a House of Retreat that I have just got in readiness for young females who have wandered from the good path, and whom I am desirous of bringing again into it. I informed the said Lady, that the Sisters would find a decent residence ; but that at present, I found myself under the hard necessity of being unable to support more than two Sisters, to whom I would confide about twelve young females ; I moreover informed her I would find a woman to execute any commissions and to serve in the house ; her valet would perform commissions out of doors. I repeat again to your Reverence, that, for the future, I foresee other resources ; and that then I will ask from you not only four, but even more of your daughters to labour in the salvation of souls. I recollect, also, that I told the Superioress at Rome

that, desirous of trusting in Providence, three Sisters might be sent : I was only fearful lest the third Sister, whilst wanting nothing that was needful, might have to suffer some little privations. I added that it would be well if the Sisters could come during the present month of June, to make all the arrangements necessary in the house, such as those of furniture and linen, before the reception of the young females. For the rest, be assured of my pastoral solicitude for your children whom you will send to me. I will procure for them all the assistance of which they may stand in need ; and I flatter myself that God, the Sovereign Pastor of Souls, will second my efforts and deign to bless the good work I have undertaken.

“I am, with the most distinguished

esteem and consideration,

“Your’s affectionately in J. C.,

“✠ J. M. Card. MASTAI, Bishop.”

Three months afterwards the prayers of the Holy Pontiff were heard. Four Sisters of the Good Shepherd, who left Angers towards the end of August, arrived at Bologna the 2nd. of September, and the next day they were in the court of the Bishop of Imola. The house des-

tined to receive them and their young penitents, was not yet ready; they had to alight at the Bishop's Palace. Imagine the surprise of these simple girls at the sight of these magnificent saloons of Italy, adorned with gilding, sculptures, and paintings of great value! "We felt ourselves very little, we, poor pilgrims, in the midst of all this magnificence." Thus they ingenuously described their feelings in a letter:—"Shortly after his Eminence was informed of our arrival, but before he gave us an interview, he ordered that we should be furnished with refreshments; we, however, could consent to accept of nothing: it was our *father* with whom we wished to become acquainted before all. The Cardinal has always been unwilling that we should call him by any other name. At length he presented himself to us. He offered us his ring to kiss, and said to us most kindly: 'Oh! these are my dear daughters!—Come, my children, I am your father!' And a thousand benedictions followed these words,

which, as they were the first, will ever remain engraven on our hearts.....At four o'clock they served up our dinner in our own apartments, and his Eminence came and assisted, taking a pleasure in serving us himself !”

Was the Cardinal who spoke and acted thus but a year ago, worthy to be the Vicar of Him who said to his Apostles, “ Which is the greater, he who sitteth at the table, or he who serves ? Is not he who sits at table ? Now I am in the midst of you as he who serveth.”

“ His Eminence,” again wrote these good Religious, “ from that day continued to assist at all our meals. His gaiety always makes us pass in delight these moments which appear only too short. But, reckoning from this day, he would have us at his table.” In fine, during more than a month that these ladies passed at the Episcopal residence of Imola, the Cardinal Mastai would not allow them to have any other table but his own. And one day, when a simple novice, a peasant girl of Ven-

dée, was afraid to sit down beside the Cardinal: "If you will not do so," he said, "I will get up and come and serve you myself."

The Holy Pontiff, after performing the first duties of hospitality towards the Religious, hastened to testify his gratitude to the Superior of the House of Angers, who had sent them. On the 14th of September he wrote to her the following fatherly letter.

"Very Reverend Mother General.---Your Reverence must already have received from your dear daughters the details of their happy arrival at Imola; but it is proper that I should myself inform you of this event, and, at the same time, that I should express to you the great consolation that I experience in seeing myself enriched with this little troop of sacred virgins (*questo piccolo stuolo di sacre vergini*), who in a few days will open the mission for the salvation of so many poor wandering sheep (*tante peccorelle erranti*). I feel certain that, with the grace of God, they will re-conduct them to the fold of the Prince of Pastors, Jesus Christ. May eternal praise be given to this God of Mercies, and I beg your Reverence to accept the assurance of my deep felt gratitude. I have the consolation of having them

with me in my palace. I have great reason to thank the Lord, who holds in his hands the hearts of men ; but it appears to me that he has placed that of your daughters, not in his hands, but in his own heart (Parmi che quella sue figlie lo abbia collocato non tanto, nelle suo mani, quanto nelle suo cuore) I will not fail to render them every assistance in their wants ; and from that thought I pass to the pleasure of assuring you again that I am, with deep esteem, the affectionate servant of your maternity.

“JEAN MARIE, Cardinal MASTAI,
“Archbishop.

“Imola, 14th September, 1845.”

It was not a vain promise. The Archbishop of Imola provided for everything. He it was who regulated the whole of the domestic arrangements of the Religious and penitents. “His great care,” writes one of the Religious “is to keep constantly at his side the ‘Coutumier,’ in order that every thing may be done according to the rules : he himself reads to the architect the rules concerning the ‘grilles,’ &c. Our least desire is immediately ordered by him to be done ; he gives directions for it to

his steward. He finds that all we make use of is too simple and too little. He, nevertheless, admires this simplicity. This morning he took great pleasure in reading before us the penances, the 'coulpes,' and concluded by saying—'Come, come, you are all so good that this will not be necessary.' But he declares to our Mother that if by October she does not speak Italian, she shall eat dry bread and drink water for three months, as a penance!"

On the 14th of October, the vigil of the Feast of St. Theresa, he went himself to instal his daughters into the house that he had prepared for them. At the *déjeûner* he would not allow them to give themselves any trouble. "Oh! my dear children," he said to them, "you do not to-day entertain me, it is I who entertain you. Be you tranquil then, my orders are given, everything will be provided." "After the *déjeûner*," they added, "the good Cardinal visited the

house, to assure himself that all was arranged according to his intentions. He walked in front, followed by his daughters and the clergy. In every chamber he made a stop. He himself explained the purpose to which it was to be devoted. Having viewed all the apartments, our good father found that it was necessary, in order to allow the completion of some works yet unfinished, that we should return to his dwelling for some days." In short, they returned, but it was only for four days, and on the 18th. of October they definitively took possession of their monastery of Imola. He whom they always called their good Father Cardinal, was present to say Mass for them on this definitive installation. He received the profession of Faith of the Mother Superior, which was preceded by a most touching exhortation. He made it on purpose before his clergy, in order that they might know, to use his own expression, "how dear this undertaking was to him."

About two months before the death of the

late Pope, a great disturbance was making in the ante-chamber of the Cardinal's Palace at Imola, and very high words were passing between his servants, who were accusing each other of theft, when Mastai Ferretti overheard the major-domo declare in angry terms that a silver spoon was missing; it must have been stolen, or lost from gross negligence—that he would find out the delinquent, cost what it would, and turn him out of the house.

“ You must turn me out then,” said the Cardinal Mastai, opening the door of his study, “ for I alone am guilty.”

The charitable Cardinal, having no money, had robbed his own house of a spoon, to give bread to a starving family. On another occasion he made his major-domo pull off his coat in order to cover a wretched object who had scarcely a rag to his back. Such actions of daily occurrence could not fail to render the name of Mastai Ferretti beloved, and his advancement to the supreme dignity of the

Pontificate, is but a just reward for such a life of purity, innocence, and charity.

One day during divine service the priest who was preaching upon the Passion of our Saviour, was seized with a sudden affection of the throat which obliged him, after several useless efforts, to leave the pulpit. The Cardinal Mastai quitted his pontifical seat, ascended the pulpit and took up the discourse of the priest, at the place where he had left it—delighted the congregation with the profound eloquence with which he treated the subject : Judas's betrayal of our Saviour. After the service the Cardinal Mastai had much trouble to escape from the applause and felicitations of the clergy.

It was during one of the pastoral missions of the society of Jesus that the Cardinal Mastai learnt by a special courier sent to invite his immediate attendance at the Conclave—the death of Gregory XVI. He left for Rome immediately, after having ordered public

prayers for the repose of the soul of the late Pope.

The new Pope is a man of a commanding presence, a fine figure, and very noble, aristocratic and handsome features ; his manners are most gracious and engaging, and there is an expression of benevolence and kindness in his countenance which would induce the belief that he is wanting in that firmness and determination which are above all things necessary to him in the difficult position in which his liberal sentiments towards his subjects have placed him ; but in truth his mind is strong, his calmness is but the calm of the meditation of a sovereign who has commenced his reign by proclaiming, like Sextus V. *siamo Papa*.

At the same time nothing can be more indicative of the simplicity and affectionate humility of his mind than the following letter, the first written by him after his elevation to the pontificate. The sincere desire it expresses to

restrain any feeling of pride or exultation on the part of his three brothers by reason of his advancement, an event which occurring in any state of society, from the humblest to the most exalted, has hitherto invariably raised the relatives of the Pontiff to the highest civil offices of the state ; and his wish that in the event of his native city (Sinigaglia) being desirous to celebrate his election, the funds should be applied to the permanent advantage of the inhabitants, are really admirable traits in the character of this extraordinary man, which coupled with the sentiments to which he is known to have given utterance relative to the abuses of the papal power in former periods give the strongest reasons for believing that merit, not favoritism, will guide his patronage.

Although it is accompanied by a translation, we have thought it but just to insert a copy of the original letter of His Holiness to the Counts Ferretti.

Carissimi Fratelli, Gabrielle Guiseppe et Gaetano.

Iddio Benedetto, che umilia ed inalza, ha voluto sollevare la mia miseria alla più sublime dignità di questa terra. Sia sempre fatta la sua santissima volontà. Conosco in qualche maniera la gravità quasi immensa di tanto incarico, e conosco egualmente la mia povertà, per non dire la vera nullità del mio spirito. Fate pregare, e pregare per me.

Il conclave ha avuto quarant'otto ore di durata.

Se il commune volesse fare qualche spesa per dar dimostrazione, fate in modo anzi voglio, che la somma di spendersi sia tutta erogata in cose utili alla città, a giudizio del gonfaloniere e degli anziani.

Riguardo a voi, cari fratelli, vi abbraccio di tutto cuore in Gesù Cristo, e lungi dall'esultare compassionate il vostro fratello, che dà a tutti voi l'apostolica benedizione.

“ PIUS IX.”

Rome, 16th, $\frac{3}{4}$ past eleven.

“Dearest Brothers, Gabriel, Joseph, and Gaetano,

The Almighty God who humbles and exalts, has been pleased to elevate me from my insignificance to the most sublime dignity of the earth. May His holy will ever be done ! I feel the onerous charge imposed upon me, and my incapacity to do justice to it. Cause prayers to be offered up for me, and pray for me yourselves.

The conclave lasted forty-eight hours.

Should the city desire to make any public demonstration on this occasion, I beg you will take measures—for I desire it—that the whole amount destined to this object may be applied to purposes which may be judged useful to the city (Sinigaglia) by the mayor and the council.

As to you, dear brothers. I embrace you

with all my heart in Jesus Christ. Do not exult but rather have pity on your brother, who gives you his apostolical benediction."

"PIUS IX."

CHAPTER VII.

Deplorable state of the Papal Treasury...Practices of the Custom-House officers...Position of the Roman States...Decline of Commerce...Oppression of the people...Military Commissions for political offenders...The *centurioni*...Extraordinary history of the Princess of — and her adopted daughter...The misfortunes of the Baron de —...Impudent spoliation of the Cardinal's nephew...Crime and the confessor...Sin and success...The protested notary...Intriguing priests...Reforms in the Vatican...Papal benevolence...Pius IX. not a Lucullus...The Pope's lemonade...The Ghetto chalice and the Pontiff's munificence...The Pope and the Jew...Pius IX., Gaetano, and the turnkey of St. Angelo...The Pope and the Confederation...Choice of Ministers.

IMMEDIATELY upon the assumption of the reins of Government Pius IX. was alarmed and horrified at the ruinous aspect of the Papal

revenues. The finances were exhausted, and the greatest anarchy and disorder reigned throughout all branches of the administration.

The economical and executive system of the Roman States, was decidedly the worst in Europe. All the great branches of revenue were farmed out, or sold to bankers, or capitalists; the Custom-house officers, badly remunerated, paid themselves by exactions upon travellers, towards whom, or the government, they were guilty of the grossest abuses, according to the superior advantages they derived in imposing upon the one, or defrauding the other. Thus the public revenues were drained, the sources from whence they sprang were dried up, importations and exportations were reduced to comparative insignificance, and while on the one hand, the taxes were enormously increased; on the other, the doors were closed against the progress of agriculture and commercial enterprise, and the industrious and labouring classes finding but little work, and no markets for

their feeble products, reduced to the last state of misery and want, breathed nothing but curses and imprecations upon the papal government.

This miserable system engendered demoralization, at the same time that it impoverished the public treasury. The police existed only in name, the safety of the person, and public as well as private property depended upon chance or caprice, the good or bad disposition of the authorities. The high dignitaries, fatly endowed, pressed most unjustly and tyrannically upon their subalterns, who were almost reduced to a state of mendicity. The scales of Justice were broken, the band torn from its eyes, even the general officers did not hesitate to convert the army supplies to their own profit. Merit was powerless in its endeavours to penetrate the obscure mists of ignorance—talent was of no avail—favoritism was all in all. Intrigue and corruption, as naked as the statues of antiquity, openly displayed themselves,

without a blush. Military commissions replaced the regular tribunals for the condemnation—not trial—of political offenders, for all was accusation, defence was impossible, and the publication of the evidence being forbidden the proceedings were conducted only in darkness and mystery. A simple inquisitorial examination, based upon the accusation of a suborned spy of the police, sufficed to procure the banishment, imprisonment, or execution of the innocent. Bands of police assassins—*centurioni*—thronged the city in the evening, and scoured it at night, insulting, ill-treating, and imprisoning all those whose manners or appearance displeased them. A neckcloth, waistcoat, or pocket-handkerchief having the three colours green, white, and red, even as depicting the natural colours of flowers, was a proof of guilt which incurred the severest penalties. The private meetings of youth and friendship, at dinners or suppers, were punished as contrary to the safety of the state; and all

societies and associations, except those of a purely religious character, were strictly prohibited. The administration marched onwards without controul, the taxes depended upon the will of the treasurer or the caprice of the secretary of state, and the revenues of the corporations were delivered over to the tender mercies of the chief of the provinces. There was no national representation, no code, no laws, no secresy in correspondence, no respect for seals; arbitrary power, corruption, and abuse reigned paramount. *Liberty* and *patriotism* were by the government authority expunged from the Italian dictionary; the learned academies were suppressed,* the scientific congress forbidden, authors inserted in the register,† and the social and political improve-

* Amongst others the famous Academy of the Lincei.

† All works upon philosophy, medicine, politics, astronomy, geology, &c. were submitted to a *Council of Index*, and if disapproved, their authors' names

ment of man deemed a criminal idea of the deepest dye.

The foregoing account of the state of things during the last reign, is by no means overcharged, and we will offer but one example, (the truth of which is incontrovertible,) as a proof of the misery engendered by the maladministration of affairs under the late Pontiff Gregory XVI. in which intrigue, spoliation and the immorality of the *Centurioni* are as conspicuous as the infamous exertion of arbitrary power, which, in contempt of the laws of God and man, threw the shield of its protection over the criminal whose delinquency we shall reveal.

In 1841, the funeral knell announced the death of the Countess Julia of * * *, Princess, Duchess, Marchioness and Baroness of Rome. During the short space of time allotted to her earthly grandeur, a French Abbot, M. V—— had wormed himself into her confidence, and obtained a complete mastery

were inserted in the Index or register, and their works suppressed in the Roman States.

over her mind, with all these privileges which the Abbots of the period in question—so like those of the French Regency--arrogated to themselves over all who lived at Rome in ease and affluence. The influence of the Abbot was not entirely confined to the Princess, it was also shared by a young girl, her adopted daughter, ignorant of the world, and occupying her thoughts only with the sacred duties of love and gratitude towards her now dying benefactress. This young lady was the daughter of the Baron * * *, a veteran chevalier, and superior officer of the French army, and had been adopted by the Princess, who was herself by birth, a Frenchwoman, and at whose death she became the heiress to a considerable fortune. Her father, then with the army in Africa, was called upon to act as guardian to his daughter, during her minority, and to regulate and administer her fortune, which consisted amongst other things of a superb palace at Rome, and several houses in Paris. Hope now appeared

to smile upon the large family of the poor Baron, to whom fortune had not been prolific in her bounties, and the gallant old officer quitted the army, borrowing a considerable amount from his notary, whom he took with him from Algiers to Paris and Rome.

In the meanwhile a discovery was made which greatly compromised the honor of M. V., the French Abbot, who had been so intimate at the palace of the late Princess. It was ascertained that a portion of the will had been forged subsequently to the death of the lady, and the proofs which were in the Baron's possession, sufficient to have insured his conviction before any ordinary tribunal, left no doubt whatever as to the delinquency of the Abbot.

The Baron arrived at Rome, provided with letters of recommendation to the Cardinal Camerlengo and others of the first importance in that city; and although the legal possessor, during his daughter's minority, of a magnificent palace, he put up at an hotel, waiting impa-

tiently for the morrow in order to press his beloved daughter to his heart. On the following morning he directed his steps towards the Convent where she had taken refuge, as he had been informed, since the death of her benefactress; but in passing before her palace the sounds of a piano struck upon his ear, and as though by a sudden inspiration, the Baron rushed into the midst of the almost deserted apartments. He called aloud, when a voice, that of the Abbot, who now appeared in his dressing-gown, replied, asking him in a tone of surprise the nature of his business. I am the Baron ——; I have just arrived from France, and was on my way to the Convent to embrace my daughter, when the sounds of music induced me to believe that she might have left that asylum to inhabit her palace.

“You are not wrong in your conjectures, Sir,” said the Abbot, “your daughter is here;” and in another second father and daughter were locked in each other’s arms; but his

heart was oppressed, his feelings were stifled, for he saw already that his daughter was a prey at that moment to the sordid influence of her Confessor.

“Come with me, my daughter,” said the Baron, “you are here alone, and exposed, without experience, between the rocks of youth and fortune.”

“I am protected by Mons. my Confessor, my father,” the girl replied.

“I am thy father,” said the Baron, “nor can I recognise any other who has the least pretension to that title.”

“Grant me but a minute,” the young lady replied, “while I go to my chamber for my bonnet, and we will proceed together to my Convent before I accompany you to your hotel. She left the room, and returned in about a quarter of an hour, when they instantly started for the Convent, and as they went along the following conversation occurred:—

“My dear child,” said the Baron, “I am

truly afflicted to find you living in a palace alone, almost without servants, under the protection of a young priest, to whom my presence—the presence of your father, seemed displeasing. The will of the princess has also been altered in favour of this man to a large amount, and the evidence is so palpable that—”

“Father,” said the daughter interrupting him, “I know that my adopted mother, who was visited constantly and received the consolations of religion from Monseigneur during her illness, had promised him a recompense. I will never consent that the legacy shall be questioned, I will do all in my power to confirm the bequest of the princess; and to this effect I have given my irrevocable promise to Monseigneur.”

They had now arrived at the Convent gate: the young girl rang—it was opened, and while the daughter penetrated into the interior of the establishment, the father waited in the barred parlour of the Convent. Half an hour had

elapsed—no one came. The Baron became impatient and rang the bell, when a nun appeared with a smile upon her lips.

“What do you wish, Sir?” she asked.

“I want my daughter,” said the Baron, “she quitted me merely to get some object from her cell, and is then to accompany me to my hotel.”

“Oh! very well, Sir,” replied the nun, “your daughter is now with the Superioress; I will go and remind her that you are waiting.”

This time an hour elapsed, during which the mind of the poor father was a prey to the most anxious thoughts. He rang the bell violently, when the same nun appeared again, but upon the other side of the grating, and thrusting a letter through the bars, disappeared instantaneously.

The letter was as follows:—

“My Father,

“An order of Cardinal * * has just sent me to the Cloistered Convent of I cannot see you again.

“——”

Almost distracted by the receipt of this heartless, cold, and laconic note, the Baron instantly betook himself to the French Embassy, where he was told that his Excellence was not visible! The next day he obtained a similar reply—the third day he had left Rome!

Daily the wretched father presented himself at the gate of the Cloistered Convent, where even the smallest gratification of his wishes was strictly refused. Finally, he wrote to one of the authors of this work, who laid the whole matter before the Minister for foreign affairs, setting forth in proper colours the infamous conduct of the French Ambassador, and the authorities of Rome, who had permitted the perpetration of the foulest crime of which man can be guilty towards his fellow man. The Minister declined giving credence to anything so horrible. In the meantime, the Baron often implored permission to see his daughter at the Convent, but he implored in vain, when one

day, as soon as the afflicted parent put his foot upon the threshold of the Convent, a young man approached him and said—

“You are the Baron * * * ?”

“I am,” replied the Baron, “what do you desire?”

“I love your daughter, and am going to marry her.”

“Who are you, Sir?”

“The Marquis de ——

“But I know you not.”

“I am nephew to Cardinal G—,” said the Marquis, “whose order to visit your daughter in this Convent I now hold. I am sorry you will not permit her to be mistress of her own fortune during her minority, but do as you like, it will belong to me and no other.”

He then entered, under the order of his uncle the Cardinal (whom we knew personally) into that asylum which we are told is inacces-

sible to the foot of man, save as the minister of hope and religious consolation.

Beaten to the earth, vanquished, heartbroken, and abandoned, the wretched father, whose longer sojourn at Rome was insupportable, not only by reason of the cruel disappointment of the hopes he had cherished, the blasting of those anticipations of happiness for his family, and the pleasure of their re-union with a loved sister, but harassed by the system of espionage to which he was subjected from morning to night, (orders having been given to watch his every movement,) readily accepted the terms proposed. Engagements were thereupon entered into, all of which were violated; The poor French notary who went from Algiers to Paris: and from Paris to Rome, by permission of the Procureur general, was not even paid his expenses by these avaricious men, who respected no agreement. In fact, what can be expected from those monsters in human form, who, indifferent to the means by which

they acquire the seeming good things of this world have divorced themselves and their hearts from all that is really good.

The daughter of the Baron married the nephew of the Cardinal. Monseigneur, the Abbot, received his legacy, by agreement with the Marquis, upon whose *property* he took a mortgage. The Baron returned to his regiment in Africa, accompanied by the poor notary, who, in addition to the loss of his money, found that his long absence had nearly ruined his business.

Such, in a few words, is the history of the intriguing priests of Rome, governed as it was before Pius IX. Misery augmented the fortunes of the rich, and that flock of lazy and avaricious men, without restraint, and covered with the mantle of impunity, renewed the scenes of the horrors of the Mysteries of Rome. This melancholy position of affairs was brought about by the weakness and political as well as administrative ignorance of Gregory XVI., or

to speak more justly, it was the work of the Conclave who elevated him to an eminence and a station far above his capacity. For a spiritual Pontiff, learning, virtue, charity, and divinity would perhaps suffice, but for the Prince who bears the triple crown, a political intelligence, a knowlege of the people and things of this world, over which he is called to reign, are indispensable.

It has been said that Gregory XVI. was animated by the best intentions, but that in times of difficulty good intentions were inadequate for the production of good, or the repression of evil. This proposition cannot be denied, but it is too much to assert, that in laying the actions of a successor before the world, we should abstain from commenting upon the conduct of his predecessor. When the high priest of religion, of that sublime philosophy which so transcendently exhibits the order and the unity of nature, which explains the enigma of the human heart, of the religion, the most

powerful motive for leading man to good actions, knows not how to command, support and improve the virtues, to find brothers even in the enemy's ranks, and to recognise in the Father of all a merciful and forgiving God truth must not be silent. If religion be a sublime philosophy, truth is also a light from Heaven; it is perhaps the only thing here below which, at all times, and in all places, is worthy of man's research. Truth alone can immortalise, and if it shed a lustre upon the chains of its martyrs and defenders, it will also put a brand upon the wickedness of its persecutors. But we must now return to the successor of Gregory XVI., who has the glory to have been destined to avenge the honor of humanity, and to wipe out every stain upon the political diadem of Rome, and the triple crown of the Pontificate.

Before Pius IX applied the axe to the numberless abuses which he found spreading even to the very steps of his throne, he commenced

with that which was nearest to him—his own household. Sixty horses were fattening in the royal stables. “These are too many by half,” said the Pope, and thirty of them were immediately sold for the benefit of the poor of the city. His establishment he also reduced to the number absolutely necessary. Enormous sums had been lavished in keeping up the pontifical gardens, he modified the system without in the least degree derogating from their beauty or utility. “I am a priest of Jesus,” he said to his clerk of the kitchen, “and not a Lucullus. Serve me in future as a poor priest.” From that day his table has been furnished with only three plain dishes, and very ordinary wine.

After a long conversation with Cardinal Gizzi one evening, upon the subject of the reforms he contemplated, he asked for some lemonade. His valet retired to give the necessary orders, and in the course of a few minutes the servants entered, bearing two splendid gilt

trays, laden with refreshments of every description, and prepared as if by enchantment.

“ I only asked for some lemonade,” said the Sovereign Pontiff.

“ It is true, most Holy Father,” they replied ; “ but we have only conformed to the prescribed ceremonial, and according to custom, have to offer to your Highness these various refreshments.”

“ Very well,” replied the Pope. “ Be good enough to bring me a lemon.”

It was brought immediately.

“ Now give me the sugar, and a glass of water.”

Then, having made the lemonade, he added—

“ Take away these dishes ; distribute the refreshments they contain to the first poor persons you find upon the place of the Monte Cavallo ; give each of them ten baiocchi, and for the future never offer me anything beyond that for which I ask. Go !”

Pius IX practises the most rigid economy in all personal matters ; when it relates to others he is liberal to an excess.

One day a Jewish deputation presented itself at the Quirinal, and begged his acceptance of an antique chalice, a splendid specimen of art, which had been preserved for two centuries in the *Ghetto*.

“ It is kind, my sons,” said the Pope, with benignity ; “ I accept your present with pleasure, and thank you for it. How much might it be worth in money ? I do not speak of its value as a work of art—in that respect it is beyond price.”

“ It weighs five hundred Roman crowns,” answered the chief of the deputation. Pius IX., then wrote rapidly upon the first piece of paper upon which he could lay his hand :—
“ Good for one thousand crowns.” signed it and presenting it to the Jewish delegates, said :—

“ Accept in your turn, this small sum, and

divide it in the name of Pius IX. among the unfortunate families of the *Ghetto*."

Of the most truly charitable and humane disposition, Pius IX., asks not the creed of the recipient of his bounty; as the following well authenticated anecdote will clearly establish:—

One day, as he was passing privately in one of the distant streets of the Transteverini, a considerable crowd was assembled round an old man, stretched upon the ground, and beating his head against the pavement in strong convulsions. "It is a jew! it is a jew!" cried the people, and restrained by the accursed name, not one afforded the poor man the least assistance.

"It is a man!" cried the Pope, descending from his carriage, and pressing through the crowd "it is a suffering creature who must be succoured;" and raising the poor jew in his arms he placed him in his carriage, and conducted him to his home, where he remained until his

senses returned. The same day he sent him his Physician, and the following day one of his secret Chamberlains, to make enquiries concerning him. So great is the veneration of the Roman jews for the Sovereign Pontiff, that it has been asserted they would accept him as the promised Messiah, whom they have so long expected. It has been well observed of him, that although he is not their God, Pius IX., is at least to them a second providence.

On the accession of the Pope, the prisons of Rome had contained for many years several prisoners, who had long waited, and had waited in vain, their arraignment, or the reversion of their sentences. Amongst them was an innocent man who had been twenty-two years incarcerated in a dungeon of St. Angelo—who had been condemned to perpetual imprisonment. He was forbidden to communicate with a living soul; all attempted communications to him were intercepted, and he was totally ignorant

of the fate of his family from the day of his arrest. His father, notwithstanding his fortune and his credit, had never obtained sufficient influence for the relief, or the slightest modification of the rigour of his son's imprisonment. The crime of this unfortunate man was the only one which in those days could not be satisfied with money. He was supposed to be a liberal, one of those who had dared to exercise the intelligence with which God had endowed him, but he was neither a traitor nor a conspirator.

One evening the wretched prisoner, hearing even in his dungeon the popular clamours, which resounded through the Eternal city, was listening moodily, when the door of his prison opened, and a man, still in the prime of life, entered. It was a priest! The prisoner trembled for a moment.

“What do you want of me?” he said, in a voice of sorrow, enfeebled by privations; “do you come to lead me to the scaffold? or is that

death too sweet? The hatred of my enemies would not be satisfied, they could no longer count the hours of agony which never die—a hundred times more cruel than the executioner who kills—they have robbed me of everything—even the liberty of death. Do you also come to count the the furrows ploughed in my forehead before the natural time, to feast your eyes and your heart at the sight of my intense despair, and thus augment the malice of my butchers. Answer me?”

“I come,” said the intruder, “to bring you intelligence of your mother.”

“My mother: that name so sweet!” His knees trembled; he put his hand to his forehead, to chase away the cloud of anger. “My mother! Oh, my poor mother! Tell me of her; say that I shall see her soon; that I shall rejoin her to-morrow in Heaven, for she is dead, dead for me at least, if not to the world.”

“She still lives. She sent me to bless you, and to bring you hope of future happiness.”

“Bless me then, my Father ;” and throwing himself at the feet of the priest, he received his benediction.

After a little time had passed, during which the priest had soothed his mind by the words of consolation and the voice of kindness, the prisoner recounted to him the history of his twenty two years’ confinement in darkness and silence, without one friendly voice to rejoice his soul, without one ray of sun to warm his frozen forehead.

“You should have written to the holy Pontiff,” said the priest ; “and have demanded justice, if not mercy.”

“I did, my father. But he, alas ! may [not have received my letters. I never had an answer. Yet I asked but one embrace from the mother who bore me.”

“Write again my son.”

“ My letter will be intercepted ere it reach Gregory XVI.

“ Gregory exists no longer ; write to his successor.”

“ It will have no better chance of reaching his hands ; my invisible enemies will interpose between me and his successor.”

“ Perhaps.”

“ Oh, too truly, my father.”

“ They say, however, that Pius IX. is not a bad man, and that he has promised justice to all his subjects. Write to him.”

“ Who will deliver my letter to him ?”

“ The jailer of the Castle of St. Angelo.”

“ No—no ; I am poor, and favors sell dearly within the bars of a prison.”

“ Then I will cause it to be remitted to him, or will deliver it myself ;—write.”

“ Impossible, my father ; I have neither pens, ink, or paper.”

“ Here is a pencil.”

“ I know not how to write now—after twenty two years I have forgotten.”

“ I will write then. What shall I say ?”

The Prisoner reflected an instant, and then dictated—

“ Most Holy Father,

“ When in despair I was cursing, one of your priests came and taught me to bless your name. Twenty-two years I have suffered in a dungeon of St. Angelo ; for twenty-two years I have waited the hour of justice, or reparation. If guilty, let me suffer death ; if innocent, let me be restored to my mother’s love and liberty :

Signed, “ GARTANO.”

“ It is well,” said the priest. “ Before this night closes the Pope shall have read your letter. Farewell my son, put your trust in God, pray for us, and hope.”

At this moment the turnkey returned, and expressed his anger at the long interview of the Chaplain.

“ You have no right to remain more than a quarter of an hour, and you have been here

upwards of an hour. Come, come, make haste and be off, *per Christo*."

"You are wrong thus to swear by the name of the Saviour," said the priest. "If the Pope, your master, knew it——"

The turnkey interrupted him by saying, "I care as much for the Pope as the Pope cares for me."

"The Pope cares for every one."

"That's nothing to you," replied the turnkey; "be off, quick I say!"

As soon as the priest left, he sought the Governor, who, like his subaltern the turnkey, was not in the best possible humour.

"Another intruder," said he. "Let us see, what do you want, Mr. Abbot? Come, make haste for my time is precious."

"I come to demand the liberty of your prisoner, Gaëtano."

"Why, Abbot, you must be mad; you know very well that no one but the Pope has the right of pardon."

“Therefore, it is in the name of the Pope that I address myself to you.”

“What proof have you?”

“This :”—and the priest, taking up a pen, traced rapidly at the bottom of the letter dictated by the prisoner,

I. “Contrary to former instructions, the Governor of the Castle of St. Angelo will instantly open the gates of the said castle to the prisoner Gaëtano.

“II. The sentinels of the Castle of St. Angelo will pay military honors to the restored prisoner.

III. The Governor of the castle will provide another head turnkey, to supersede the present, who is discharged.

“In virtue of which we have signed this, in our Castle of St. Angelo.

“PIUS IX.”

The first act of Gaëtano upon obtaining his liberty was to seek his mother, who was ready to die with joy on beholding her long lost son.

He then flew to the Quirinal, to request from his Holiness the name of his benefactor.

“Your benefactor? No,” replied Pius IX.; “but look upon me as your father—it is to me you owe the liberty of which you should never have been deprived.”

Gaëtano shed a tear—the first for two and twenty years—but it was the tear of joy and gratitude.

Twenty-two years before the period in question, a young man of seventeen was accused of conspiracy, and condemned to death. He was marching boldly to the scaffold, when a young priest, who was passing, was greatly touched by his courage, his youth, and above all by his resignation. He calculated the time he would remain in the chapel. Four hours were still before him. He set off instantly for the Vatican, and implored, so earnestly, the then reigning Pope, that he obtained the life of the young man, whose sentence, however,

was commuted into worse than death—perpetual imprisonment. The young man was Gaëtano—the priest was Pius IX.

It is not only in his own States that the Soveriegn Pontiff displays the solicitude and benevolence of his heart, as the following letter to the Helvetic States, written soon after his succession to the Pontificate will testify:—

“Pius IX. to the Helvetic Confederation, health.

“Divine Providence having imposed upon us the formidable charge of ruling and governing the Church, we hasten to offer advice to your illustrious Helvetic Confederation, to show you how much we esteem your loyal and generous nation. We are persuaded that this mark of our esteem and good will cannot fail to be agreeable to you, and will increase among you the desire to tighten the knot of friendship which so happily exists between the Pontifical Government and your Confederation. The Holy duties which begin to speak to our heart, with regard to our affectionate flock, will not permit us to allow this occasion to escape without recommending to your protection the well being of the Catholic Church in the Confederated States. Rest assured that, on our side, we will strive at all times to give

you every proof of our consideration. We earnestly entreat the Dispenser of all good things that He will endow you with the fulness of his heavenly benediction, and all perfect happiness, which we desire you from the bottom of our heart.

“Given at Rome, near the Santa Maria Major
the 17th June, 1846,

“The first year of our Pontificate,

“PIUS IX.”

Pius IX. reserved to himself the first ten days of his reign for the purpose of dedicating that time to reflection upon the situation of the Papal dominions and the state of Italy in general, as well as those reforms which were of pressing necessity. He chose his ministers from amongst those of the Cardinals whose opinions and previous habits seemed to offer the surest guarantees for their knowledge and experience of government. This assembly of distinguished men held its first meeting on the 30th June, 1846, the day after the *fête* of St. Peter, and was composed of three Cardinal-Bishops — Macchi, Sub-Deacon of the Sacred College;

Lambruschini, Secretary of State under Gregory XVI.; and Mattei, Secretary of State under Pius VII. It was completed by the two Cardinal priests, Amat-di-San-Philipo-e-Sorso, Cardinal Gizzi, and the Cardinal-Deacon Bernetti, Vice-Chancellor of the Holy Roman Church. Having made great reductions in his establishment, the Pontiff named Monseigneur de Medici d' Ottajeno, grand master of the Pontifical chamber, and Monseigneur Louis Cevoli, Archbishop of Athens, Pontifical Almoner.

Amongst other appointments, Pius IX. named as his secret Chamberlains, F. Piccolomini, Edward Borromée, Secretary of Embassy, Julius Della Porta, Master of the Garde Robe, and Constantine Borgia, gentlemen eminent as well for their private virtues as their high family distinction.

CHAPTER VIII.

Pius IX. and the Glory of the Amnesty... Lambruschini and the Governor of Rome at the Council... Their objections... Louis XVI. and Pius IX.... The Romans and the Regicides... Cardinal Gizzi the only supporter of the Amnesty... The Pope's reply... Count Lutzow and the Pontiff... Embarrassment of the Ambassador... Professor Orioli... his reception... Resignation of the Cardinal Ministers... Courier to Vienna... Six thousand prisoners... The Pope, his guards and his people... New system of Audiences and Petitions... The Pope and the Orphan boy... Anagram... Publication of the Amnesty... The joy of the people... Effect of the City by torchlight... Copy of the Amnesty... Admirable form of pardon... The tricolored cockade... The Pope and the Cardinals... Arrest of the police by the people... The Man of the People and Cardinal Lambruschini... The Priest and the marriage portion... Justice of the Pontiff... The vigilant Pope and the unfaithful messenger... The Abbé

Ponzeleone...Liberation of Prisoners for Debt. .
...True character of the Amnesty...Austria retro-
grade or progressive...Gratitude and liberty...
Abolition of the Extraordinary Commissions...The
fault of Priestly Government...The glorious Re-
forms of Pius IX....Nomination of Ministers...
The character of Cardinal Gizzi...The Pope be-
trayed by the authorities...The good sense of the
people...Rossini...The Subscriptions and the Go-
vernor of Rome...The Despatches of the Cardinal
Mattei...Arrival of twenty-five Exiles...The Pon-
tifical colours...The impotence of Austrian inter-
vention...The future happiness of Rome secured
by its institutions.

THE day of the Amnesty was truly that on
which Pius IX., commenced his reign in the
hearts of all his subjects and throughout the uni-
verse of freedom. But alas! the difficulties he
had to overcome, the prejudices to encounter,
and the profound antipathies to vanquish, be-
fore he could proclaim this admirable act of
conciliation, before he could establish the go-
vernment of the Church by an act of clemency

would have deterred many princes less firm in their resolves, and less determined to rule their people upon the sacred principles of justice and moderation.

The sole conception of the Amnesty, that line of absolute demarcation between ancient and modern Rome, proceeded from the generous heart of the Pope, notwithstanding that its illustrious author, by calling his ministers together in Council, was desirous that they should participate in the honor of the measure, and thus entitle themselves to a share of the people's gratitude.

Cardinal Lambruschini, who had signed nearly all the warrants against the political prisoners and exiles, and the Governor of Rome, who had carried them into execution, were the first called to the pontifical Cabinet. These men, instead of yielding to the opinions of the man, who was about to regenerate his country, endeavored by every argument in their power, during a consultation of two hours, to

dissuade his Holiness from his generous intentions; and represented to him all the danger of giving unrestricted liberty to so many prisoners, and thus scatter an army of firebrands, capable of compromising the public safety and tranquillity among a feeble population of two millions and a half.

Not satisfied with these miserable arguments, deduced from the ordinary administration of Roman affairs, they cited the example of the French Revolution, and called the Pope's attention to the fate of the unhappy Louis XVI. and the evils he brought upon his own head, and upon his country, in giving liberty to the people. Licentiousness, they observed, soon succeeded liberty, Anarchy took the place of order, and the royal victim descended from his throne to mount the scaffold prepared by the convention.

These futile arguments were of no avail, for neither the miserable fate of the unhappy Bourbon, nor the blood-thirsty conduct of the

regicides inspired the least terror in the mind of the Pontiff, although the want of delicacy towards their sovereign, and the bad compliment to his subjects would not have escaped his attention. There was, however, but one man in his council—Cardinal Gizzi—who testified his sympathy for the condemned, and gave his hearty assent to the benignant measure of the good Pontiff.

Pius IX. replied to the fears of the timid, to the enemies of improvement, and the perfidious. "I know that the evil is great, and that the wounds are deep, therefore am I determined to remedy the one, and cure the other. Be not uneasy—I will accomplish it without sacrificing anything to chance ; I will probe the depth of the sore with the finger of God, and with the aid of His grace I will choose the remedy which appears to me the most convenient, and the most efficacious."

After the cabinet council was over, the Count de Lutzow, the Austrian Ambassador, an ac-

complished gentleman, related to the Prince Metternich, sought an interview with the Pope, when the following dialogue ensued.

“What think you of the Amnesty?” asked the Pope.

“Is it as a private gentleman. or as the Ambassador that your Holiness addresses me?” the Ambassador inquired.

“In both capacities,” answered the Pope.

“As a man, I can but applaud your Holiness’s resolution, as Ambassador, I wait the instructions of my government before I can reply.”

“That’s what we call speaking like a diplomatist,” said the Pope, smiling.

“If I dared, however,” continued the Ambassador, “I would implore your Holiness to reflect well upon the measure; for the torrent of radicalism, is much to be feared, once it overflows, it carries away and breaks through every obstacle.”

“First of all the people are better than they

are thought to be!" exclaimed the Pope; then lifting his eyes to heaven, he continued—

"Je crains Dieu, cher Abner, et n'ai point d'autre, crainte."—

"I fear God, dear Abner, and have none other fear,"

This verse was food for reflection to the Count of Lutzow.

Austria revels in misfortune. Already the Archbishop of Milan, bearer of the Exclusion of Cardinal Mastai Ferretti, had arrived in Rome just in time to salute him as Pope; then Pius IX repudiated the request for the delivery of the prisoners, who had been handed over to his predecessor, Gregory XVI, by the police of Vienna; and finally the representative of the Emperor is unable to answer an official question without instructions from his government.

While the project of the Amnesty was thus in deliberation, and the Pope found but little chance of union amongst the members of the government commission, or in his interviews

with the Austrian Ambassador, either with respect to the Amnesty itself, or the necessity for many of the reforms he contemplated, Professor Orioli, who had been Minister of Public Instruction under the Revolutionary Government of 1831, an exile from his country for fifteen years, arrived in Rome. The first meeting of Orioli with the Pope was most interesting. As the celebrated professor was bending on his knees in order to kiss the feet of the Pope, Pius IX. raised him up, saying with warmth—"No! no! to my heart!" and embraced him tenderly. Pius then addressed him to the following effect—

"When exile robs a country of her noblest children, in widowhood, mourning, and in tears, her voice is incessantly lifted up to heaven to demand the restoration of her lost sons; before that voice was heard on high, its sorrowful tones had reached my heart, and found mercy for a militant error. Thus have I recalled you. Like you, Orioli, I seek the hap-

piness of the Roman people, like you I desire to consecrate my whole life to that object, aid me in this noble task, lend me the light of your intelligence and your wisdom. No more conspiracies, no more appeals to arms. Revolt, which seeks for blood, is criminal, and physical force is the vilest of arguments. When the throne of the chief of the state is tottering, the chain of affection which should unite the people and their prince is broken, and the harmony of their respective rights and duties destroyed—come to me then, Orioli—let us be friends!”

“Brute force is ever the worst argument,” said the good prince. Could there be a stronger condemnation of the conduct of the pontifical authorities?

Thus, whilst at Rome, the Cardinals combatted the generous desire of the Sovereign Pontiff in favor of mercy, and spitefully sent in their resignation, because unable to change his noble determination. In the provinces

they endeavoured to excite disturbances amongst the people by feeding the fire of their discontent, in order to create the impression that the revolutionists were preparing themselves on all sides to profit by the Amnesty, in order to foment new conspiracies. Happily the Pope (as we shall see hereafter) had too much good sense, and too much confidence in his own just intentions to suffer himself to fall into the clumsy trap they had prepared for him.

Whilst at Rome, and in the Provinces, the will of Pius IX. successfully opposed itself to every obstacle, his opponents sought to blacken the aspect of the present and the future with respect to her foreign relations.

The Austrian Ambassador, *as a measure of precaution*, sent off an extraordinary courier to Vienna, with a secret dispatch, at the same time addressed to the Commandant of the Austrian squadron then stationed at Ancona. But the opposition of the new ministry, and that of Austria were inadequate to the accomp-

lishment of any object which militated against the noble minded and generous measure of amnesty to two thousand unfortunate exiles, victims of the most honorable political and national sentiments.*

Pius IX. was opposed in his council by his ministers, by the cardinals, by the ambassadors, but the scene changed the moment he put himself in contact with the people of Rome.

On the morning of the 2nd of July, 1846, the Pope walked out, habited as a simple Abbot, accompanied only by two ecclesiastics, to visit the Church of the Convent dell' Unita, in which the feast of the visitation of the Virgin was celebrated. Few of the Romans remembered to have seen a Pope passing through the streets on foot; the five Popes who suc-

* Six-thousand prisoners are said to have been liberated by means of the amnesty, of whom nine-hundred were imprisoned in Rome alone, at an expence of £260 per diem.

ceeded Clement IV. never appeared in public except in carriages. The crowd therefore pressed eagerly around the Holy Father to receive his benediction. When he left the Church to return to the Quirinal, the most deafening applause burst forth from all sides, and when they saw him accept a petition which was presented to him by a poor man, their joy knew no bounds, “*bravo, bravissimo Santo Padre! at any rate you show yourself, Viva Pio nono! the common people saluting him in their manner, and in the peculiar naïvete of their language: “quanto siete bello che gran bellissimo Papa! che bel pezzo del uomo.”*

In the midst of these acclamations of the people, who already looked upon him as their liberator, the voice of the Pope was heard reproving the soldiers who endeavoured to keep off the crowd—

“Let my good people come to me! I love them more than they love me: let them come—a father can never be too near his children.”

Pius IX. granted private audiences to a great number of people. The evenings were devoted to the reception of the public functionaries, with whom he consulted upon the affairs of State, the means of ameliorating the institutions, and bringing Rome again to its pristine glory.

It was one of the great evils of the reign of Gregory, that he granted few or no audiences to listen to the complaints of his subjects. In fact, the least complaint would have been regarded as an act of revolution. This method exclusively despotic, and inconceivably shortsighted, prevented the Sovereign from becoming acquainted with passing events; truth never reached him. They who surrounded the Pope, made it a condition with those who were to be honoured with an audience, that not even an allusion to politics or the administration should be made during the interview. Petitions were still less favoured: they never arrived at their intended destination.

Pius IX. commenced his reign by rendering himself accessible to all classes of the citizens. One day in the week he devoted to the reception of his subjects, without any distinction, in the gardens of the Quirinal.

One morning as Pius IX. quitted the Convent of the Visitation, a little boy with flaxen hair ran up to him, and asked him with an air of naïvete :

“ *Sei tu il Papa ?* ”

“ Yes, my little friend,” said the good Prince, “ I am the Pope.”

The child then began to cry, saying he had no father.

“ You have one in me,” replied the Pope. And he immediately gave orders that the little orphan should be conducted to an asylum, and brought up and educated at his expense.

The well known intentions of the Pope with regard to the Amnesty, and the favorable opinions he had expressed as to the formation of Railways, were the occasion of the follow-

ing anagram, which was distributed all over Rome about this period.

A Giovanni Maria Mastai Ferretti.

Anagram

Grati nomi, amnistia et ferrata via.

Grateful names, Amnesty and Railways.

After having alone conceived the amnesty, we shall see how the Pope realized his good intentions, notwithstanding the sinister presages which its enemies spread around him. The Amnesty although signed on the 16th, was not published until the 18th of July, when the eternal City presented the most sublime spectacle which could offer itself to the view of mankind. Rome generally so calm and peaceable in the manifestation of its feelings, on this day rose at it were in one mass, in the maddest transports of joy, love, enthusiasm and gratitude. The Amnesty had appeared ; at seven o'clock that evening it was placarded on all the

walls and public places of the city. Immediately groups of people of all classes were seen surrounding each placard, and so great was the excitement and curiosity, so numerous too were the parties interested in that document, having fathers, brothers, husbands, or children in exile or in bondage, that the front ranks knelt down to read the Decree, in order not to offer any obstacle to the crowds behind them. Suddenly all the groups reunited into one mass; "To the Quirinal!" cried one voice only, which was responded to by one hundred thousand—"Yes, to the Quirinal!" The crowd now rolled onwards to the Monte-Cavallo, making the air ring again with their acclamations. Pius IX. could not resist the desire of his people, and he appeared in the Balcony of the Pontifical palace.

It would be impossible to describe the enthusiasm, the feeling of affection, the veneration, the frenzy of the Romans on this auspicious occasion, dictated by a sense of gratitude

towards their new Sovereign; it was, however, only the prelude to the more imposing scenes which followed. The *Ave Maria* had now sounded, the last rays of the sun had disappeared, the merciful decree of their Prince could no longer be read—suddenly thousands of torches replaced the light of the sun, the houses all brilliantly illuminated, the longest streets shone like blazes of fire, and wherever the Amnesty was stuck up the moving torches of the crowds, still anxious to read the decree at a little distance, resembled undulating waves of fire. The name of the Pope now rose above all the turbulent enthusiasm of the multitudes—Pius IX. was proclaimed the father of the people, the saviour of his country. None of the Cæsars ever had so proud a triumph—for his was the conquest of the heart, not the triumph of arms, and never yet did sovereign or ruler of a state acquire so strong a hold upon the affection, the love, and the veneration of the people.

A second time the people rallied under the balcony of the pontifical palace—a second time the Pope appeared before them, when the whole mass uncovered, not with the cold respect of subjects, but as children prostrating themselves before their father to receive his benediction. From the Quirinal the multitude betook themselves to the Corso, in fact there was no part of the city which they did not frequent to sing the praises of Pius IX.

On passing the Piazza del Madelina they found a numerous orchestra executing a concert in honor of St. Camillus de Lellis. They placed the musicians at their head, for the third time they returned to the Quirinal to serenade His Holiness. For the third time the Pope appeared at the balcony, although it was eleven o'clock at night, and unable longer to restrain the expression of his gratitude for such unquestionable proofs of affection and devotion on the

part of the people, he was observed to shed tears as he addressed them—"Enough, enough: you are indeed my beloved children, and as your father do I love you." For the third time he blessed them, and while pronouncing the words of the Benediction, there reigned the most profound silence. At this time the noble and majestic figure of the Pope before so many thousands of his enthusiastic subjects recalled to our imagination the sublime description of Moses embracing the people of Israel.

For several days the Romans abandoned themselves to the joy and enthusiasm which filled all hearts at possessing such a virtuous Sovereign, and with the prospect of speedily welcoming to their native hearths their exiled brothers; and thousands of torches were in requisition for some nights in order that the meanest of the people should listen to the terms of the Decree, of which the following is an authentic translation:—

"POPE PIUS IX. TO HIS MOST FAITHFUL SUBJECTS.

"Health and Apostolic Benediction.

"In the days wherein our heart has been profoundly moved by the public joy which our elevation to the Sovereign Pontificate has excited, we cannot divest ourselves of a deep feeling of sorrow at the thought that not a few families among our subjects have been prevented from participating in the common joy, because in the privation of domestic comfort, they endured a great part of the punishment that some members of their families were deservedly suffering for having offended against the laws of social order and the sacred rights of their lawful Prince. On the other hand, we have looked with compassion on many inexperienced young men, who, although led away by deceitful fallacies into the midst of political tumults, appear to us to have been rather seduced than seducers. For this reason we have had it in our mind to stretch out our hand and offer peace of heart to those of our erring children who are willing to show themselves sincerely penitent. And now, the affection which our good people have shown towards us, and those proofs of constant veneration which the Holy See, has in our own person, received from them, have persuaded us that we may pardon without public peril. We do, therefore, ordain and decree that the early days of

our Pontificate be solemnised with the following acts of sovereign grace :—

“I. To all our subjects who are at the present moment in any place of punishment for political offences, we condone the remnant of their sentence provided that they make a solemn declaration in writing, and on their honor, not only that they will not in any manner, or at any time, abuse this favor but also that they will henceforth faithfully fulfil all the duties of good subjects.

“II. Upon the same condition shall be admitted anew within our states all those of our subjects who have been exiled for political reasons, who shall within one year after the publication of the present decree, manifest in a becoming manner, through the mediation of the Nuncios Apostolic, or other representatives of the Holy See, a desire to profit by this act of our clemency.

“III. We equally absolve all those who, for having taken part in any plot against the State, now lie under the surveillance of the police, or are declared incapable of holding any municipal office.

“IV. We will that all criminal proceedings for offences purely political be curtailed or suppressed where a formal judgment has not already been delivered, and that the accused shall be freely discharged

unless, indeed, any of them should themselves demand the continuation of the trial, in order that he may set forth clearly his own innocence, and recover his rights.

“ V. We do not intend, however, that in the disposition of the preceding articles should be comprehended those very few ecclesiastics, military officers, and *employées* of the Government, who have been already condemned, or have fled, or are still under trial for political crimes ; and concerning whom we reserve it to ourselves to take other resolutions according as the knowledge of their respective cases may enable us to do.

VI. “ Neither do we intend that this grace shall comprehend any ordinary offences which may have been committed by persons condemned, imprisoned, or exiled for political crimes. For such offences we desire that the common law should be fully executed.

“ We desire to believe that those who may avail themselves of our mercy will be careful in all coming time to respect our rights and their own honour. We also hope that spirits soothed by our pardon will endeavour to set aside the civil hatred which is always the cause or the effect of political passions ; that thus may be truly united that chain of peace by which God wills that all the children of one Father

should be firmly bound together. If, however, we should be deceived in any of these our hopes, in spite of the bitter grief which our heart would experience, we should always remember that if mercy be the sweetest attribute of sovereignty, justice is its first duty.

“Given at Rome, at St. Maria Major, on the 16th day of July, in the year 1846, the first year of our Pontificate.

“PIUS P.P. IX.”

This edict will ever remain as the most valuable and precious monument in the history of the Popes. The immense effect it produced will prove to all Europe (no doubt somewhat astonished) that absolute princes do not weaken their authority by endeavouring to gain the love of their subjects. There is no part of the decree of Amnesty that is not entitled to our admiration. The spirit in which the act was conceived does the greatest honor to the sense of justice which dictated it, and even the exceptional clauses, which are levelled against priests and military conspirators who had

broken their oaths, are couched in such terms of mildness as to inspire a belief, amounting to conviction, that the clemency of Pius IX. will not be refused upon solicitation. Indeed it is evident that a wise policy on the part of Pius IX. alone suggested the exceptional clauses. In his paternal heart no exceptions existed—he would have made that day of joy one of universal pardon, of eternal oblivion; but with no kindred feelings, no reciprocity of sentiment in the minds of the great body of the Cardinals who had yet to learn the beautiful political lesson which is taught in the words of our Saviour, “Render under Cæsar the things which are Cæsar’s.” The benevolent Pontiff deemed it prudent, while it was at the same time consistent with stern justice, to except, not from pardon hereafter, but from the immediate benefits of the Amnesty, those only whose perjury was flagrant.

Let statesmen also ponder well upon the delicacy with which the Pope has substituted a

pledge of honor to the recalled exiles, instead of those humiliating oaths, and harassing guarantees in the nature of bail, which have hitherto accompanied the boasted clemency of princes. The following is the form of pledge given by the returned exiles and the liberated prisoners:—

“ I, the undersigned, acknowledge to have received a singular grace in the generous and spontaneous pardon accorded to me by the indulgence of the Sovereign Pontiff Pius IX., my legitimate Sovereign, for the part I took in whatsoever manner, in the attempts which disturbed public tranquillity, and attacked the authority legitimately constituted in his temporal dominions, promise on my word of honor not to abuse in any manner, or at any time, this act of sovereign clemency, and engage myself to fulfil faithfully all the duties of a good and loyal subject.”

Amongst other excellent provisions contained in the decree of Amnesty was that which permitted all who were accused to call upon the authorities for trial and a judgment, which would be immediately nullified by the Amnesty

itself, if the parties were declared guilty ; while on the other hand, it afforded them every means of establishing their innocence. Nothing could be more generous than the act itself, and nothing could be more ingenious than the mode of framing it; it indeed displayed a deep knowledge of the human heart.

We have already remarked upon the opposition it experienced from the Cardinals, several of whom more determined than the others in their enmity to a measure of peace and mercy, had hastily sent in their resignations, which were as hastily accepted. The joy of the people, their gratitude and perfect content were so much gall and wormwood to these ill-judging and disappointed men. They declined all participation in the popular excitement ; they waited impatiently, and, as it turned out, fruitlessly, for some untoward event which might give them a claim to the character of clear-sightedness.

Upon the publication of the Amnesty, some young men from the Marshes appeared in the

streets with the tri-coloured cockade in their hats. The hostile Cardinals seized with delight upon this insignificant fact, and exaggerating consequences, which had no existence, sent one of their body to the Palace of the Quirinal in all haste.

“Behold, your Holiness,” said the Cardinal to the Pope; “he who sows in the storm will reap in the tempest,” the Legations and the Marshes raise their heads, as well as the standard of anarchy: they have already thrown the tri-coloured cockades into the streets.”

The Pope could not resist laughing outright.

“They have thrown the tri-coloured cockades into the streets! “Have they?” said Pius IX.

“Yes, your Holiness,” replied the Cardinal.

“Then why are you so uneasy? for if they cast them into the streets, it is a clear proof they do not intend to wear them any longer.”

The police agents, who were the authors of this provocation to excitement and insurrection, were taken in the fact by the people of Foligno, who

arrested them, and put them in prison, preparatory to their being sent to Rome for trial. However, the logical reply of the Pope forced the Cardinal to retire in confusion. Up to a certain point the observations of the Cardinal were not, however, without foundation, for in the provinces, particularly Romagna, where the evil feeling had taken strongest root, the people were almost *mad* with joy.

It appears that *before* the election of His Holiness all was arranged for a general rising at the fair of Sinigaglia (now going on), that an extensive conspiracy was established throughout Romagna, and that the plan was so extensive that it probably would have met with sympathy or imitation in other parts of Italy. As the leaders engaged in this affair had really patriotic motives, the conduct of the new Pope had a proper influence upon them. They induced the people compromised with them to await the measures of His Holiness, and the moment they saw that his intentions were good, they

resolved to abandon the enterprise altogether. The publication of the amnesty was the crowning measure for those individuals, and the Pope has not more enthusiastic subjects than the thousands who, if the old system had been persevered in, would now have been in open rebellion.

The next day, the same Cardinal was riding in his carriage on the Corso, when a man jumped up upon the step, and looking through the window, cried out in a resolute voice, and with a significant air—" *Eminenza ! Viva Pio nono !*"

Yet, notwithstanding the numerous and tumultuous assemblages who rent the air each day with their perfectly Roman enthusiasm, not one accident occurred, not one scene of disorder took place; all hearts seemed to be united in the hope that they should bear their victory with moderation, and not sully the occasion by any outward triumph over their fallen enemies.

One cry of vengeance alone was heard, but

it was immediately repressed, and the proposition to give the discontented Cardinals a charivari (like the ancient custom of the marrow-bones and cleavers in England) was at once rejected by their own victims, the restored political prisoners, who wisely observed, that "it would only tend to afflict the heart of the holy father. *Non lo facciamo, questo amareggiarebbe troppo il cuore del santissimo Padre.*"

The day on which Titus had not exercised the generosity of his soul, by doing a good action, he considered lost; Pius IX., more fortunate than Titus, never lost a day. His judgments too are models.

At the period of his coronation, Pius IX. gave a marriage portion of fifty piastres to each parish in Rome for the benefit of the poorest girls. The drawing was to take place in public, under the presidency of the Curate of each parish. According to the regulations of the

Pope, the first name drawn from the urn was to be entitled to the prize.

The Curates of Rome are generally men of impartiality, zealous, honest and charitable ; but of course there are exceptions, and on this occasion, one amongst them, for some unknown cause, refused to give the money to the girl whose name was first drawn, and proceeded to draw another name, to whom he adjudged the prize. This act of injustice excited a considerable noise in the parish, and the father of the girl applied to the Curate, who would scarcely answer him, and told him, that " he gave it to another, because it was his pleasure to do so."

Unfortunately for the Curate the reign of good pleasure was at an end in Rome, and the father lost not a moment in making his complaint to the Pope, who sent for the Priest immediately.

" Stay here, my friend," said Pius IX. to the complainant, " you will not be too many in the conversation we are about to have." And

when the Priest, pale and trembling, made his appearance, he said :

“ Do you know this good man ? ”

“ Yes, Holiness, he is one of my parishioners. ”

“ Why then did you refuse to receive him when he went to you to give you the opportunity of repairing an injustice ? ”

“ Holiness, I had a penitent to reconcile with God. ”

“ You should have begun with reconciling yourself, in making amends for the injustice you have committed. Why did you refuse to give the daughter of this man the amount which fortune had assigned to her ? You do not answer, then you acknowledge your misconduct ? ”

“ Yes, most holy Father. ”

“ To repair your bad conduct, you will commence by begging your parishioner's pardon : you will then restore to his daughter the amount due to her, and you will give out of

your salary an equal sum to the second girl whom you desired to protect at the expence of the other."

This decision of the Pontiff gave universal satisfaction.

The Pope sent by one of the servants of the palace, a sum of money to a family in the last stage of poverty. The head of the family, wrote a letter expressive of his gratitude for His Holiness's benevolence in transmitting him the amount he had received.

Pius IX, contrary to old usages, opens his own letters and reads them—unfortunately for the messenger to whom he had entrusted this charitable mission, the sum mentioned to have been received did not correspond with the amount he sent. He found a very considerable error in *subtraction*. Pius IX undertook to teach his prevaricating servant a lesson, both in honesty and arithmetic, and sent him to a pretty severe school upon the instant.

A high functionary made a report to the Pope one day, the object of which was to induce him to commit a gross error. Receiving information from a cardinal, who was better informed upon this subject, he recalled the functionary, interrogated him anew, when the latter, hesitating, stuttering and confused, finished by owning the fault he had committed.

"Fault do you call it?" said Pius IX., looking at him with severity. "I call it a crime. You are the first person who has dared to deceive me: begone, and never let me see you again."

A Canonry was vacant at St. Peter's. A long list of titled candidates was presented for his choice, selected from among the ranks of the most elevated by birth and fortune.

"One name is missing on this list," said Pius IX., writing, with his own hand, that of the Abbé Ponzileone. "Ponzileone," he added, "is neither count, marquis, nor Roman

prince, but he is a learned priest, assiduous and charitable; who has consecrated his life to good works; he will render us great services. He is the person I have chosen for the vacant Canonry, for men of his stamp are dear to us — we should and will recompense them.”

Pius IX. was not contented with delivering the political prisoners. This measure of clemency would have been incomplete, he gave liberty to a great number of prisoners for debt, and put apart for this act of kindness a considerable sum drawn from his own coffers.

The Amnesty was not dictated by a feeble mind or a timid spirit: it was not a concession forced from an intimidated government; on the contrary, in it we recognise a happy mixture of tenderness and firmness, of dignity and kindness of heart, while the basis bears the profound impress of good sense and Christian feeling, added to which, the intentions, the aim and object are all in perfect unison with its form. The Amnesty renders to the country, men full

of talent, strengthened by study on the free shores of England and France, and in Germany; tried men, who have suffered martyrdom in the cause of human progress, and the dignity of the mind. It was the only means left to the new Pope to establish his Government upon the principles of confidence, honour, and devotion, stronger than all the bayonets of the world; and he has found the source of true power, of legitimate force; and that which should be regarded as a grand lesson for all the Sovereigns of the earth, is that Pius IX, has drawn out these elements of future prosperity from the dungeons of his dominions.

What a moral force might not Austria develop if she knew how to take advantage of analogous elements! We may safely predict that the policy of the Pope with respect to foreign affairs will be the same as that which he has evinced in his own dominions; the independence of other states. Upon this condition alone could the nation preserve its liberty of action, and keep aloof

from the influence of the courts of Europe, which has been so fatal to it. The church is everywhere the same. The policy of governments is in all places different—in France, in Russia, in Austria, in England and Ireland, in Switzerland, in Spain and in Portugal, as well as in Germany. Millions of voices have hailed this act of Amnesty with satisfaction, because it not only bears upon its surface an evidence of the lofty sentiments of the new Pontiff, and loudly condemns the iniquities of the past, but it has inspired a new moral and political era for the whole Italian peninsula.

Among the crowds who drew the carriage of the Pope in the streets of Rome was a young man, whose father had just participated in the benefits of the Amnesty.

“Good God!” he cried—“who could have imagined that I should ever have become a partizan of the Pope.”

The delirium of joy was such, that the Pope was obliged to moderate its expression, but if he

moderated its excess on the part of his people, he did not stop in his noble career, for at that time he entirely abolished, by an ordinance of the 27th June, 1846, the horrible tribunals, styled "Extraordinary Commissions," the very name of which inspired every honest heart in the country with dread and disgust.

It has been pretended that the tyranny of the government of the Church was brought about from the fear inspired by the French revolution, its liberal institutions, and its bold writers, and that the recollections of the Empire, united to those of the capture of Ancona in 1831, induced the Counsellors of the Pope to refuse the Romans any liberties analogous to those of their dangerous neighbours, for fear that the same causes should produce the same effects.

We cannot deny the truth of these remarks, but it appears not less certain that the evil arises principally from the priestly character, whose government is not of this world, and

whose institutions have nothing about them which is in unison with the wants and wishes of civil society. Priests ever fall back upon their inevitable tendency to govern mankind as a large monastery, hence the error, the evil, and the source of all the disorders of the ecclesiastical government. To the honor of Pius IX. the Roman states are about to escape from this danger of the past, and will revive, as under Sextus V., the schools of political economy, of sciences, and the fine arts. We trust that Pius IX. will end the nineteenth century as Sextus V. closed the sixteenth.

The joyful manifestations of the Romans occasioned by the Amnesty are not sufficient, something more substantial is wanted, that material realization which leaves its traces in each family, and by its union and association earns the name of country and nationality. We shall see the great man who presides over their destinies follow up the amnesty, by ameliorations in all the departments of commerce

in general. He who could prepare the citizens for the army, who knew how to sustain himself, and to follow the progress of improvements will realise the promise of his reign.

Pius IX. understands the advantages which are capable of being derived from a state admirably situated upon a river partly navigable, of a country placed between two seas which opens to it the trade of the East, and that of all the ports of the Mediterranean, of a land, in fact, fertile in mines, abundant in agricultural products, and inhabited by an intelligent, active, and laborious people. An *alter Ego* however was wanting, but Providence, ever ready to accord great resources to those whom genius inspires with grand ideas, did not tarry long in sending him an able Minister in Cardinal Gizzi, whose views are wise, liberal, and extended, and we shall soon see how he who conceives, and he who executes proceed in their difficult mission. In the meantime we must say a few words of the new Secretary of State.

Cardinal Pascal Gizzi was born on the 22nd of September, 1787, at Ceccano, a little town in the diocese of Ferentino, in that part of the Roman States which borders on the Neapolitan frontier, and is called the *Terra di Campagna*. The Gizzi family, although not ennobled, occupies a distinguished rank at Ceccano. Great pains were taken with the education of the youthful Pascal, who was sent to the College of Ferentino, where, under the direction of pious and learned professors, he studied the Belles Lettres, sciences, philosophy, and theology. He attained considerable success in his studies, and his superiors conceived great hopes of him. His schoolfellows admired his noble qualities no less than his talents, and such was his influence over them that they chose him the arbiter in all their quarrels. A great enemy to dissensions, gentle, cordial, frank, and always ready for devotion, his companions in study surnamed him *Tutto di Tutti*, "All to all." After completing his course of theology, he

took holy orders, and came to Rome to study law. Too modest to think of entering on a career and opening a path for himself to the prelacy, the Abbé Gizzi sought no patrons or protectors, nor would he form any other connexions than those which his studies imposed upon him; such as the Professors at the Sapiientia, some fellow-students, and an Advocate, under whose judicious direction he was forming himself for the practice of public affairs. But the Abbé Gizzi was soon drawn from the obscure closet in which he was studying the law, to engage in the more difficult affairs of our period, and bear a part in the battles of modern liberty. In 1819, Mgr. Nasalli having been named Nuncio at Lucerne, proposed to the Abbé Gizzi to accompany him in the character of Auditor of the Nunciature.

The Abbé Gizzi accepted that important office, and filled it with so much distinction, and rendered such service to the Church, that ten years afterwards, in 1829, the Holy See

named him Internuncio at the Court of Turin. There he remained till 1834, when he was sent to Brussels, where Mgr. Fornasi succeeded him in 1837; he was consecrated Archbishop of Thebes on the 18th of February, 1839; and returned into Switzerland and established his residence at Schwytz, where he was accredited as Nuncio to the Helvetic Confederation. We see him anew at Turin, from 1840 to 1844, but then with title of Apostolic Nuncio. It was time that so skilful a personage should take his place in the Supreme Council of the Church, and that the purple which he had so gloriously deserved, should recompense his zeal and devotion. He was proclaimed Cardinal in the Consistory of the 22d of January, 1844. A short time afterwards Gregory XVI. sent him to Forti to exercise the functions of Legate. His wise and just administration won for him the esteem of a people who, thanks to him, continued peaceful and calm in the midst of a province agitated by the most deplorable

troubles. Cardinal Gizzi remained at Forti up to the convocation of the Conclave. Such, hitherto, has been the diplomatic and administrative career of the Minister, whom Pius IX. has called, amid the plaudits of all Italy, to partake with him the difficult and glorious task of governing the Church and the Roman States. The choice of such a man is an additional guarantee to the hopes of the people. The affairs in which Cardinal Gizzi has been mixed up, and the part he took in the Catholic struggle in Switzerland and Belgium, are so many pledges of the wisdom with which he will appreciate the efforts of the defenders of the Church in free countries. A man of a noble mind; profound, quick, and penetrating genius; a lucid and just judgment; an upright disposition; generous and constant in his purposes, Cardinal Gizzi sincerely loves all that is good, and to effect it he will not neglect any means which prudence and justice might suggest. He is perfectly acquainted with the peculiarities

of the present epoch; the state of nations; their diverse tendencies; the stratagems of policy; the artifices of faction; the various manœuvres of the enemies of the Church; and lastly, the abuses and dangers of that concession which is called moderation, and which in reality is too often mere weakness. Naturally open, frank, and amiable, he is cool, firm, and impassable in the management of public business. His long career has taught him, by experience, public affairs, and the persons who deal with them in all the Cabinets of Europe. In Switzerland, where he resided during a very stormy period, he defended the cause of religion and the Holy See with the greatest vigour. In Sardinia, as in Belgium, he had the art of uniting in himself the confidence of the men in power, of the Episcopate, the Clergy, and the people. In many other very difficult negotiations he conducted himself with so much fidelity, zeal, wisdom, and ability, that the Holy See, the just appreciator of his mi-

nistry, lavished upon him the most honourable testimonials of its satisfaction.

Two prelates deputies, Mgr. Cannella and Mgr. Santucci, the former for the Home Department, and the latter for Foreign affairs, have been joined with Cardinal Gizzi; so that now and for the future the Pope will have but one Secretary of State, and the two secretaryships will be united in his palace, at the Quirinal, where Pius IX. wishes to reside permanently. In consequence of the nomination of Cardinal Gizzi and his colleagues it is probable that the commission of which Lambruschini, Amat, Bernetti, and Mattei were members, (the selection of whom shewed the evident intention of the Pope to manage the clever transition between the present and the previous reign) will be dismissed, but the other commission composed of the Treasurer, Governor of Rome, the Auditor of the Chamber, and the President of the Cences, will continue, as its principal object will be to re-

ceive, examine, and report to the Secretary of State upon the progress of Railways.

The new government set to work under the inspiration of those beautiful words of Pius IX. "My people may expect justice and mercy from me, for my only guide is this book,"—placing his hand upon the New Testament—and it would indeed be difficult to suggest a surer guide, or one which teaches better policy to the governor or the governed.

The first act of the new administration was the preparation of an official statement, conformably to the suggestion of the Pope, shewing the actual state of the finances, and the means to be adopted for their improvement.

After that, Cardinal Gizzi issued a circular stating, that the Foreign and Home offices were united in one department, and requesting all despatches to be endorsed Nos. 1 and 2, as they may refer to foreign and home affairs. Another document exhibits the Pope

in the light of a commercial reformer. It was published on the 2nd of July—

“OFFICIAL DOCUMENT.

“His Holiness our Lord, with the view of applying useful reforms to sundry articles of the existing customs’ tariff, whilst he has ordered us to confirm the generous premiums established in favour of the manufacturers of woollen cloths by the notification of the 21st of Aug., 1835, and the 11th of April, 1842, has authorised us, *viva voce*, to publish the following resolution :—

“The import and export duties on the articles enumerated in the following prospectus are reduced to the rate therein indicated.

“This modification will take effect in the declaration for duty which shall be presented at the Custom Houses, dating from the 7th of the current month. From the said date thenceforward the introduction and deposit of any finished article of clothing whatsoever will no longer be allowed in the ports and the free cities of Ancona and Civita Vecchia, under the pain of immediate confiscation.

“The same arrangement will take effect for the city of Sinigaglia in future years during the fair.

“PROSPECTUS.

“IMPORT DUTIES.

“1. Woollen cloths of every description, per 100

Roman lb. net, 25 scudi ; formerly 60 sc., reduced $68\frac{1}{4}$ per cent.

“ 2. Common woollen manufactures, no alteration.

“ 3. Pure silk manufactures, per 100 Roman lb. net, 100 scudi ; no alteration.

“ 4. Manufactures of mixed materials silks, &c. per 100 Roman lb. net 50 scudi ; formerly 100 scudi, reduced 50 per cent.

“ 5. Cotton manufactures, per 100 Roman lb. net, 8 scudi ; formerly 12 sc. reduced $23\frac{1}{4}$ per cent.

“ 6. Sugar, raw and refined, per 100 Roman lb. gross, 1 scudi 80 baj. ; formerly 3 sc., reduced 40 per cent.

“ 7. Coffee, per 100lb. gross, 2 scudi 40 baj. ; formerly 2 sc. 75lb., reduced 13 per cent.

“ EXPORT DUTIES.

“ White or coloured cacoon silk, per 100lb. gross, 60 baj.—formerly half, now doubled.

“ Raw tartar, per 100lb. gross. 50 baj.—formerly half, now doubled.

“ Given from our residence of Monte Citorio, the 2nd July, 1846,

“ GIACOMO ANTONELLI,

“ Treasurer-General.

“ ANGELO M. VANANNI,

“ Commissary-General of the R.C.A.

“ FILIPPO APPOLINI,

“ Secretary and Chancellor of the R.C.A.”

The Amnesty was proclaimed at Ancona in the same manner as at Rome, and all the other depôts, where the prisoners were set at liberty; but amongst the authorities of the Cities, there were some who were not so ready to second the generous and enlightened views of their Sovereign; who exhibited not only the worst inclination, but imposed every possible difficulty and delay in the publication of the decree. In certain places they even threatened the harshest treatment to the Romans who manifested those sentiments which the liberation of their countrymen naturally excited. But luckily the people appreciated the feelings of their Sovereign, so perfectly in unison with their own, and abstained from every excess, except that of joy, to which they abandoned themselves without restraint. At Bologna the excitement was at its height, the immortal Rossini set to music on the instant some verses which had been improvised for the

happy event, and the chorus was joyously and harmoniously taken up by the entire population.

The authorities of Bologna, like those of Ancona, displayed a narrow-minded spirit; so difficult is it for despots, born in despotism, and living by despotism, to accustom themselves to listen to the cry of liberty, of joy, of gratitude or love, without preparing themselves to crush it in the bud.

One day the Pope having learnt that the Governor of Rome was busying himself in putting a stop to subscriptions in favour of the poor people who had been amnestied, sent them a special authority to collect from all who were disposed to subscribe, and on the following morning when the governor went to the Audience, Pius IX asked him if he were aware of the bad part he had acted on the previous day.

“ I beg you will assemble the treasurers of the subscription in favor of the Amnestied parties, and thank them in my name for what

they have done, for no one appreciates their admirable conduct more than I do."

On another occasion the Cardinal Gizzi received a packet of letters addressed to his predecessor in office the under secretary of state Cardinal Mattei; in opening the despatches he read with surprise the official answers of several of the provincial authorities. The Cardinal Mattei being one of those who was opposed to the Amnesty, had advised the authorities to put an end as speedily as possible to the popular rejoicings. For such an act of treason Pius IX. would have sent the author to the Castle of St. Angelo, had not the kindness of his disposition speedily disarmed his anger.

At this period twenty-five exiles arrived at Sinigaglia from Corfu. The inhabitants received them with open arms, and ministered to their wants. The Count Mastai was charged to convey the homage of their gratitude to the feet of his brother the Pope.

The public satisfaction increasing daily, the

people took every opportunity of manifesting their contentment, and marking their delight. The ladies decked themselves in the pontifical colours, white and yellow, and the men chose the same shades for their cravats.

To the shame of man be it spoken, these innocent demonstrations caused the greatest alarm to the governments of the neighbouring countries; they saw nothing but revolution in the atmosphere; couriers were despatched on every side to inform the Austrian Court of the liberal measures of the new pontiff, and the evils which menaced the Italian peninsula.

But what could Austria effect against a Pope who admits, as a principle, that institutions are the foundations of political as well as religious societies? Can she change that future which the Sovereign Pontiff has already caused by the acts of his master mind?

Nothing can now prevent the world from contemplating with admiration the resurrection of Italy under the magic wand of Pius IX.,

and those metamorphoses in the administration of justice, the civil as well as the criminal codes, the finances, the military and ecclesiastical organizations, the direction of public works and monuments, the arts, sciences, and commerce; wise and grateful changes, which may soon be consolidated by a new senate in Rome!

CHAPTER IX.

Spontaneous pledges of the recalled exiles and liberated prisoners...The celebrated conspirators Renzi and Galetti...The first Consistory at the Quirinal...Discourse of the Holy Father...Answer of Cardinal Macchi...His attack upon the press...The jealousy of the sacred College against Cardinal Gizzi...His Royal Highness Don Francisco de Paula proposed as Cardinal...The breaking off of the Marriage of Cardinal Guistiniani...Cardinal Brignole...Contemplated improvement in the Cardinalates...Rome and the Scientific Congress...The Prince Napoleon interpreter for the Sovereign Pontiff...The advantages of the Congress...Augustus Cæsar, Henry IV., Louis XIV., and Pius IX....True philosophy...The Père Guénard...The advantages of the press...The fête of St. Vincent de Paul...The crown of flowers on the carriage of the Pope...The Government suspends the festivities of the people...The pastoral letter of the Bishop of Gubbio...Advice to the Italian princes

...The Canon Graziosi...The alarm of the Neapolitan Government...Riot at Cesene...Moral influence of the Pontiff. .Visit of the Pope to the poor woman.

THE prisoners and political proscripsts learnt with gratitude the news which restored them to liberty and their country. The greater part were desirous to sign the pledge of honor, which had been prepared for them before they left their prisons, or crossed the frontiers of their exile; others, not contented with the official formula, expressed the grateful feelings of their hearts by adding to the guarantee of honor, an oath of fidelity even "unto death." Some vouched their loyalty and affection by "their heads and those of their children," while others went so far as to "renounce their hopes of salvation if they ever betrayed the *oath of honor* which bound them to Pius IX."

Such were the first fruits of that noble act of Amnesty which the Italian language so

gracefelly designates *il perdono*, by which the firmest reconciliation has been effected between the papacy and men who were formerly its declared and bitterest enemies. Amongst the political victims to whom the Pope accorded special audiences, we must not omit the names of the famous conspirators Renzi and Galletti. Nothing was ever more noble or more dramatically touching than these scenes of reconciliation. Renzi arrived at Rimini on the 25th July; he had been the chief of the insurrection which broke out in that town in September, 1845, and was just liberated from the Castle of St. Angelo.

The account M. Renzi gave of his interview with the Pope was truly affecting. On entering the audience hall, he made a movement indicative of his intention to kiss the feet of His Holiness, but the Pope prevented him, and presented him his ring to kiss. M. Renzi then proceeded to thank the Holy Father, who disclaimed all merit for the amnesty, and changing the conversation, spoke to him in the

most affectionate manner of his son, who had been introduced to him by the Bishop of Rimini, on his recent passage through that town. They then conversed on the social condition of the people, and the Pope, taking out of his desk the manifesto M. Renzi had published at Rimini on the 23rd of September, 1845, observed that it contained many useful suggestions, of which he would avail himself. "But," added he, "there is one article I do not consider just. You recommend the secularisation of the Government, as if it mattered what garments your rulers wear if they govern according to the laws of justice. For my part, and in spite of all the obstacles I may encounter, my constant endeavour will be to render my subjects happy and contented."

When Galetti entered the presence-chamber he threw himself at the feet of the Pope, his voice was suffocated with emotion, and refused its office.

Pius IX. raised him up, and pressing him

tenderly to his heart, said, "I am more happy than you, my dear son; the shepherd has found the lost sheep. You will not leave me again! You will love me as I love you! Reason mellowed by affliction will now prove stronger than the impetuosity of youth, you will henceforth reject perfidious suggestions, and recognise the danger of theories, no doubt generous, but impossible of application. You promise me?"

I swear it," cried Galetti, "by this sign of our redemption;" embracing the pontifical cross. "My mother," he said, "was the sister of a Pope; I conspired against my uncle in the interest of my country, as I conscientiously believed. I stifled the voice of blood in my heart, the better to hear the grievances of the people. I staked my head in the game of death with the executioner, my hatred to the temporal power of the Papacy was carried to such an extent, that I would have blown out the brains of my best friend had he even hinted

that one day I should be the admirer and partizan of a Pope. Since then twenty-two years have elapsed, during which I have passed my time in prisons or foreign countries. Now, I love Pius IX. more than I detested his predecessor; so much do I love him that if His Holiness demanded my life I would reply: Holy Father, you have not asked enough, ask also for that of my wife, and she loves us both so well that she would consider the day of her death, in such a cause, as the happiest of her life.”*

It cannot be denied that in the first transports of joy, as in grief, the mind leaps to expressions which appear exaggerated to more sober judgments, but there is nothing in the Roman history which evidences greater devotion, or offers a nobler picture of gratitude, combined with boldness and freedom of thought,

* This anecdote is recounted by M. Balleydier, in his interesting volume.

than the impassioned reply of Galetti to his Sovereign.

On the 27th of July Pius IX. habited in the red *pluvia*, and the mitre of cloth of gold, conformably to custom upon such an occasion, proceeded from his apartments to the Quirinal to open the first Consistory after his coronation, in order to return thanks to the Cardinals who had taken part in the election. The throne was surrounded by the sacred College, with the exception of certain Cardinals, whose strange absence at such a moment was remarked upon by all but Pius IX., who having benignantly saluted the whole assembly, thus addressed them:—

“ Venerable Brothers—In now first beholding your august assembly from this place, and being about to address you, venerable brethren, the same alarm is renewed within Our mind as that with which you beheld Us so strongly affected, when, by your suffrages and most zealous aid, We were elevated to the place of the late Pontiff of most glorious memory, Pope Gregory XVI.

“ For the thought suddenly recurs that many Cardinals, admirable in wisdom, great in understanding, accustomed to affairs, and most distinguished, both at home and abroad, for every kind of merit, might have deserved to succeed the late Pontiff, and assuage our grief for his loss.

“ But you, having thrown aside all the suggestions of human wisdom, and regarding only in your singular zeal the Catholic Church, mourning in her widowhood, turned your thoughts solely to her restoration and consolation, so that not without the secret prompting of Divine Providence and the complete agreement of your several desires after sittings of scarcely two day's continuance, you elected Us, Supreme Pontiff, little deserving as We are, and especially in this most trying time of the common weal, both in civil and Ecclesiastical affairs.

“ But since We know that God from time to time showeth forth His power in those who are especially ‘ the weak things of this world,’ that men may not arrogate anything to themselves, and that they may ascribe glory and honor to whom only these are due ; We, venerating His inscrutable purposes towards us, rest upon his Heavenly support.

“ But whilst We return, and shall ever return thanks to Almighty God, who hath raised Us unworthy to so great a dignity, We profess also a grateful mind towards you also, who, interpreters

and ministers of the Divine Will—have borne so honourable though so undeserved a judgment on Our Humility. Wherefore We shall never have anything more at heart than to show to you effectively Our singular benevolence in your regard, letting no occasion pass by in which an opportunity shall be granted Us of protecting the rights and dignity of your order as far as We possibly can.

“ Moreover, as to your part, We promise Ourselves that from your good-will towards Us you will surely and assiduously assist Our weakness by your counsels, and zeal, that the sacred and public interests committed to Our charge may from Our elevation sustain no injury.

“ For We must labour with the greatest unanimity most carefully to provide for the good and glory of Our common mother the Church ; with brave and resolute determination to uphold the dignity of the Apostolic See ; and, finally, most diligently to foster and promote peace and the mutual concord of Christ’s flock, so that by God’s blessing it may increase day by day both in desert and in number.

“ Go on, then, as you have begun to deserve well of Us ; and let Us all together earnestly beseech it of God in Our prayers, that chosen by Him, We may walk in his footsteps ; and, imploring the aid of the Most Blessed Virgin Mary, and with the good help

of the Holy Apostles Peter and Paul, let Us, with the utmost possible fervour, beseech the Supreme Author of our Faith and Apostleship, Jesus, that he will graciously look down upon Us from His Holy Hill Sion, receive with favour this alacrity of all of Us labouring for His heavenly glory, and be pleased to make all Our acts and endeavours prosperous and salutary to the Universal Church entrusted to Us and to the people subject to Our rule."

To the kind and gracious sentiments expressed by the Pope, Cardinal Macchi, sub-deacon of the sacred college, replied in his own name and that of his colleagues, to the effect that—

The kind and paternal sentiments expressed by His Holiness to the Sacred College of Cardinals were so many proofs of the brilliant and worthy qualities he possessed as a prince and a Sovereign Pontiff, for which they rendered hearty thanks to Almighty God, whose merciful will, had placed him with the universal satisfaction of all classes of society, upon the the chair of St. Peter.

"It was not," he continued, "by reason of

any human counsel, but by the inspiration of the Holy Spirit that the eyes of the Sacred College were turned towards him. All knew and appreciated the integrity of his life, his piety towards God, and his charity towards his neighbour, as well as his zeal for the Catholic Religion, his ardent solicitude for the cure of souls, his justice, constancy, affability, and the grandeur of his soul, virtues which united the suffrages of all, and elevated him to the Apostolical seat.

The Cardinal then observed how much he and his colleagues had feared the tempest to which the Church was exposed by the licentiousness and barefacedness of the press, which encouraged an impious audacity, and the depravation of morality, for the purpose of casting ignorance into the abyss of error, of uprooting their authority, and even the Church itself, if it had been possible to them.

“It was,” he said, “at such an unhappy period that it devolved upon them to elect a

Pontiff, who should emulate his predecessors, opposing an invincible courage to the irreconcilable enemies of all religious and civil societies, who like a wall of brass, or a column of iron established by Providence for the public weal, should offer an impenetrable barrier to their impious efforts.

The keys of the Church had been given to Pius IX., and the grace of God would enable him in the midst of the greatest difficulties, to fulfil worthily the onerous charge which was confided to him.

The Cardinal concluded by expressing the devotion of the College of Cardinals to the religion, the Church, the apostolical chair, and the person of His Holiness who would never fail in the execution of his duties, while they would cheerfully, religiously, and without hesitation execute all that their Sovereign and Father should ordain ; finishing his address with a prayer to the Dispenser of all good for

long life and a prosperous and happy reign to Pius IX.

This address, which was no doubt spoken most conscientiously by Cardinal Macchi, was far from meeting with the inward approval and concurrence of the great majority of the Sacred College, who, bound by a secret union in a determined and systematic opposition to the measures of the Pope, left no means untried to throw daily obstacles in the way of those progressive reforms which were contemplated by the wisdom of Pius IX. But the soul of the good Pontiff was above the petty passions and prejudices of humanity, and their opposition, proceeding from blindness and false alarms, served rather to confirm his views as to the necessity of their accomplishment.

The hostile Cardinals looked upon the appointment of Cardinal Gizzi to the post of Secretary of State, the most important office in the Roman government, as an additional provocation. It was not however possible

for the Pope to have made a wiser choice, for their politics were identical, and his name alone offered an additional guarantee to the expectations of the people.

At this period it was bruited about in Rome to the evident satisfaction of the people, that Pius IX. had determined that for the future the Cardinal's hat would be awarded to merit only, and neither to seniority nor the eminent rank of certain families to whom they offered the *barette*, as a patent of capacity, or a consolation.

His Royal Highness the Infant Don Francisco de Paula, de Bourbon, father of the King Consort of Spain, had formerly been urgently solicited, in his quality of Royal Highness, to accept a seat at the Vatican. It was the Cardinal Prince Giovanni Gustiniani, who was at that time apostolical nuncio at the Court of Spain, who expressed to Don Francisco the wishes of the Holy See upon this point.

Another circumstance of a much more ludi-

crous nature, although those who are acquainted with the Infant Don Francisco could scarcely imagine anything more preposterous than the notion of his becoming a member of the Sacred College—occurred in 1839, in the family of Gustiniani. Alexander Gustiniani, the brother of the above-named, and created Cardinal at the same period, 1831, wrote one day to Pope Gregory XVI. that “tired of living so long (he was born in 1778,) in widowhood, he had serious thoughts of choosing a wife as much as possible in the bosom of the church, and he entreated His Holiness to permit him to marry the Cardinal James Louis Brignole, born at Genoa in 1797 !”

There can be no doubt that the parties would have been very well assorted as regarded the position and age of the two Cardinals ; and the choice itself was not altogether so mad as the demand, for Cardinal Brignole could have brought as a marriage portion wit enough for two, a quality of which the other stood much

in need. But notwithstanding the brilliant prospect for Alexander Gustiniani, Gregory XVI. pitilessly condemned this prince of the Church to live without a wife, and without wit.

Such scandalous stories calculated to destroy the consideration and importance of the Sacred College can never occur again, now that the Pope has determined that none but men eminent for their learning, piety, and accomplishments shall honor the hat by their science and their virtues.

Pius IX. desirous to encourage the sciences, which had been so long neglected at Rome by reason of the difficulties which existed in the introduction of works upon physics, physiology, astronomy, philosophy, and history, permitted a great number of the Romans and Bolognese to attend the scientific Congress of Genoa, until Rome shall have the honor to open its gates to this association of learning.

At the meeting in question, the noble president, the Marquis Brignole Sale, ambassador

from the court of Sardinia to the Court of France, after having, with a long train of *savans*, heard mass and the *Te Deum*, and received the solemn benediction from the Cardinal at the Cathedral, took the chair at twelve o'clock, having on each side the syndics, &c., in grand costume, the Cardinal and governor occupying elevated seats. The magnificent *salon* the finest in Italy, and well known to all tourists passing through Genoa, although of great dimensions, was crowded to suffocation. The galleries were occupied mostly by the ladies, who happily were in a fair proportion as to number, and afforded by their animated looks and graceful Italian dresses, an agreeable contrast and relief to the customary suits of solemn black and reflective visages of the sages below. The president, a very dignified looking personage, read his inaugural discourse, which occupied an hour and a half, and was repeatedly interrupted by cheers, the applause at the conclusion being vehement and

reiterated. The prince of Canino then rose, and after speaking of the importance of the Congress, and the glorious result to science, informed the meeting that he was commissioned by the Pope to express his fervent prayers for the successful labours of the meeting, and his perfect accord with all its objects. This address was also received with much applause.

The scientific Congresses are called upon to give a solemn sanction, and a useful and profitable direction to the studies and the labours of mankind, to aid in the development of those elaborate conceptions which are the produce of learned associations.

It is also the glory of Pius IX. to have discovered that the learning of the ancient monasteries has passed into institutions or societies of arts, sciences, industry, and agriculture; that the Christian clergy of these times in no way resemble those of the middle ages. It is now more than two hundred years since science departed from the Abbeys, to which the Pope

would recall it. The generalization of social progress now belongs of right to the Congress, it is to their superior authority that the discoveries of the mind should be submitted, for under their international patronage, the efforts of genius, the experiments, the observations of science, and their results which produce discoveries, will never again be lost to the world.*

Pius IX. has an aim in all his actions: like Augustus, Henry IV., and Louis XIV., he seeks to render himself master of the world. Like them, he possesses that happy instinct which serves to unravel mankind—the liberality which attaches them he gives; that protection to letters which substitutes emulation in the place of revolt; that chivalrous goodness, that superiority of good sense which induces the people to seek true independence alone in the healthy views of philosophy.

* *De la Confédération des corps savans :* by Ctus. Augustus de Goddes de Liancourt. Paris 1841.

Philosophy is like eloquence and glory which serve to allure the good as well as the bad passions of mankind; we see it sometimes covered with false lustre, and meretricious ornaments which tarnish its beauty, but true philosophy, that which instead of extinguishing, kindles the sacred fire of genius, does not differ from religion. Religion and philosophy together form that sublime science which demonstrates the order and unity of nature. Pius IX., instructed by the true lights of reason, has opened the only path to the veneration of man in recognising the liberty of science.

“In matters of Religion, what are the limits to which the spirit of philosophy should be confined?” asked the Pere Guénard; and this learned man himself gave the solution of the question in the following manner:*

“Every instant nature herself teaches the

* In a discourse crowned by the French Academy in 1755.

philosopher his weakness, and points out to him the narrow limits of his intelligence. Does he not feel, each instant, when eager to advance, his sight obscured, and his torch extinguished? It is then the time to stop. Faith leaves him all that he can understand, it takes nothing from him but the mysteries, and impenetrable objects. Should this distribution irritate his mind? The shackles which are imposed upon him are easy to bear, and are only too heavy for light and flippant minds.

“ I would say then to the philosopher: do not agitate yourself concerning those mysteries which you cannot pierce; attach yourself to the examination of truths which suffer us to approach them, which permit us in a manner to touch and handle them, and which answer for all the others; these truths are the startling and sensible facts by which Religion is entirely surrounded, in order to strike with equal force both coarse and subtle minds. These facts are

delivered over to our curiosity; they are the foundation of religion. Dig around them, try to disturb them, descend with the torches of philosophy even to that ancient basis so often refuted by the incredulous, and which has crumbled them all; but, when arrived at a certain distance, you have found the hand of the Almighty, which has sustained this grand and mysterious edifice, from the origin of the world, always strengthened even by the tempests and the torrents of ages: stop there, and dig not down to hell. Philosophy cannot lead further without destruction; you enter into the abysses of infinity: here it must close its eyes, and resign man with confidence into the hands of faith. Leave then to God this impenetrable darkness in which it pleases Him to retire with His thunder and His mysteries."

Pius IX. confides in the progress of human reason, in a re-action and a multiplication of learned works, and wise discussions which the

press will honor or condemn without seeking, as Cardinal Macchi⁺ pretends, to precipitate ignorance into the abyss of error, to overthrow the authority of the Church, or corrupt the manners of the people."

At London, Paris, Madrid, Brussels, Florence, Constantinople, &c. &c. the whole press has, with unanimous cordiality, exalted the merit of the new Pontiff, whose elevation to the chair of St. Peter, is a mortal blow to fraud, ignorance, and despotism, to the numberless crimes of ancient Rome (in the midst of which was born and will die the Cardinal Macchi) and a complete refutation of his miserable arguments.

A few days before the consistory of the 27th July, it was reported that the Pope intended to visit the Missionary church upon the Monte

* Vincent Macchi born in the diocese of Monte Fiascone 31st August, 1770...Cardinal in 1826.

Citorio, at nine o'clock in the morning, on the occasion of the fête of St. Vincent de Paul.

When his carriage reached the Corso, that street was strewn with flowers, coronals were cast from all the balconies, and near the *Piazza di San Marcello*, a skilful hand so threw a magnificent crown upon the carriage, that it rested on the Imperial, immediately over the head of the most Holy Father, amidst the loud applauses of the entire crowd.

After having heard Mass, His Holiness returned to his palace; but at the moment of his arrival at the Piazza della Corso a crowd of young men belonging to every class of society, seized the carriage, unharnessed the horses, in spite of the Dragoons, and drew the Sovereign Pontiff in triumph to his Palace. We have heard of the triumphs of Roman Emperors, but never did a victor ascending the Capitol receive such a triumph. The Holy Father was so much affected that he was seen

to weep as he sat in his carriage ; his humility would have avoided such a triumph, and orders were given to the Dragoons to prevent it ; but they were not strong enough to resist the enthusiasm of the people, and His Holiness was forced to undergo an ovation the most touching that it is possible to imagine. Having reached his palace, the Pope ascended the great balcony, whence he gave his Pontifical Benediction.

But the Romans had kept in reserve a more magnificent demonstration. Their enthusiasm knew no bounds ; all the city was intoxicated with joy ; no human force appeared capable of restraining the effusion of love they had prepared. His Holiness however thought enough had been done, and his simple wish was sufficient to put a stop to these manifestations.

The following notification was published in the afternoon, and in the evening a peaceful illumination proved to the Head of the Church

that a mere desire on the part of the Sovereign Pontiff would always be a command to the Roman people.

‘ Et nunc reges intelligite, erudimini qui judicatis terram.’

NOTICE.

“ ‘ His Holiness being deeply affected by the spontaneous demonstrations of filial affection of which he has been the object, on the part of the inhabitants of this city on the evenings of the two preceding days, cannot but express his full and entire gratitude for it. Nevertheless, as moderation increases the value of the finest things, the Holy Father desires that in concluding these extraordinary manifestations of sincere joyousness, the good people of Rome, to whom the sole wishes of the Sovereign Pontiff are habitually as special orders, will give in this respect a new proof of their docility.

“ ‘ From the Secretariat of State, July 19, 1846.

“ ‘ VINCENTIO SANTUCCI, Sub-Secretary.’ ”

At the same time that Rome so applauded the Sovereign Pontiff, its enthousaism was heightened by the pastoral letter of the Bishop of Gubbio to his diocese upon the subject of

the Amnesty. The Romans were not contented to peruse it three days consecutively, in the largest café of Rome, it was read in the midst of unanimous applause by torch-light upon the Piazza del Antonino.

The letter of Joseph Pecci, bishop of Gubbio, is of too important a political character to be passed over in silence, but it will be sufficient to present those points which more particularly mark the progress of liberality in men of authority in the Papal dominions. It must be borne in mind also that the Bishop is a man of eminence and considerable erudition. The good Bishop says in the letter in question:—

“When mercy, that attribute of which God glorifies himself above all, animates the hearts of Sovereigns, it is the most evident sign of their mission to the government of the people who are submitted to their charge.”

In alluding to the Amnesty he writes:—
“This glorious act of sovereign clemency by which the Pope has inaugurated his temporal

government of the ecclesiastical states, proclaims, solemnly, that he is the man sent by God to open an era of universal peace, of concord and renewed harmony.

“ The Pardon accorded by Pius IX. is not an act of grace to the parties compromised alone, it is a universal benefit. He who does not rejoice in it must be but an unnatural son of so kind a father.

“ In proclaiming the pardon, Pius IX. has put an end to the divisions of parties, their opinions and tendencies, as our Saviour, by the triumphant charity which he promulgated in the Evangelists, reconciled in him all hearts, all minds, and all the generations of the Earth.

“ The love of order, peace, and public tranquillity is deeply rooted in the heart of man ; we must do violence to nature when we combat these principles, and violence can never have a long duration.

“ Do we not see that the generous pardon of .

Pius IX. appeases all troubles, renders peace to our country, and leads back the mind to that natural state which induces man to entertain a sincere love of order, and to respect both public and private interests?"

The Bishop then calls upon the inhabitants of his diocese to evince their gratitude to their Sovereign by respect to the laws. He desires the clergy to inculcate concord among the people, and good order and submission to the legitimate authorities. He commands that no person within any place submitted to his jurisdiction should abstain from taking part in the manifestations of public joy upon so happy an event; concluding with a prayer for the happiness, &c., of his sovereign. Considering the entire suppression at Rome for centuries past of every sentiment appertaining to the policy of government, or the freedom of discussion, the letter of the Bishop of Gubbio is highly honourable to that functionary. The moral and political views he avows, although primitive

to a certain extent, lose none of their real value from the source whence they are extracted. On the contrary, it only excites surprise and indignation that the Kings of the earth who profess the doctrines of Christianity, a religion always noble, always generous, should not ere, this, have seen the criminality of despotism, the sinfulness of tyranny, and the abomination of oppression.

Happy and truly inspired are those princes who can enter into the designs of God ! Above all the Italian princes who have a society to form, to repair, to unite, and to tranquillize. Evil be to them who separate themselves from Providence ! they will be stricken by the rod of destiny, the human passions will put all in motion around them, their states will be perfect chaos, the theatres of confusion and crimes, where no one will occupy his right place ; where success is seldom a proof or the reward of a virtuous course, where ambition and teme-

rity rise to the highest place, which merit fears, and which to merit is refused.

The manner in which all the places in the household of the Pope were filled up gave entire satisfaction, each consecutive nomination the more strongly confirming the expectations the people had conceived of the liberal and enlightened views of their Sovereign, and his determination to follow them up fearlessly.

His Holiness has nominated two supernumerary Secret Chamberlains, and eight simple Chamberlains of Honour. We may cite among the former the Abbé Lesagni, Auditor of the Apostolic Nunciatory at Paris; and among the latter, the Abbé Moltza, a distinguished Orientalist, Professor at the *Sapienza*, and Deputy Conservator of the Vatican Library. All these nominations are in favour of Italian Ecclesiastics. Public opinion has not failed to ratify his every selection. The Ecclesiastics whom he has chosen have all, on various grounds, a right to the public esteem, and al-

ready enjoy the deep respect of all who knew them.

Pius IX. has called to him and attached to his person his old Professor, the Canon Graziosi. Acquitting himself of a debt of gratitude, His Holiness has also chosen in this learned and modest Professor a conscientious counsellor, firm, prudent, and enlightened. The secular clergy of Rome warmly applaud such a choice.

Before the act of Amnesty had been published by the *Diario di Roma*, it was posted up in all the streets of Rome. However, in order to punish this journal for having inserted an instrument already matter of history, the Government of Naples interdicted its circulation in all the territories belonging to that kingdom. The people may read as long as they please the proclamations of the Austrian Government, or the ukases of the Emperor Nicholas, especially since his promenades at Palermo; but they must not know what the

Sovereign Pontiff says, and the language he holds to his subjects.

A very serious encounter took place at Césène, near Forli, between the troops and a band of smugglers, in which the Colonel of the Swiss Guards was killed, and his soldiers cried aloud for vengeance. At this moment the news of the Amnesty arrived in that town, and notwithstanding the severity of the affray, order was immediately restored as if by enchantment. When the legate spoke of the changes which the new Pope was about to make in the Roman States, the soldiers and the people were not only restored to order, but unanimity and cordiality instantly prevailed, and in their joy at the announcement, they wished to bury every other recollection in oblivion.

In fact where a prince in his own person preaches mercy and peace, civil war and bloodshed will never stain the annals of his kingdom.

No day passes that Pius IX. does not distri-

bute with his own hand succour to the poor. To-day he reforms the greatest abuses which had crept into the government of the church : at another time, criminals ready for murder drop the poiniard from their hands on hearing his name pronounced; to-morrow Pius IX., passing the cottage of a poor sick woman who from the portal of her wretched abode implores his benediction, descends from his carriage, enters the hut, blesses the sick, comforts her soul with the consolations of religion, and her body by substantial proofs of his generosity.

In the face of such proofs of a life so exemplary, could the people ever turn against their Prince ? It would be for the first time in the history of the world ; for to the honor of humanity it has never yet been recorded that soldiers have deserted the field of battle, when their general has first presented his breast to the enemy's bayonets.

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